APRIL 15, 1960

THE UNITED CHURCH

OBSERVER

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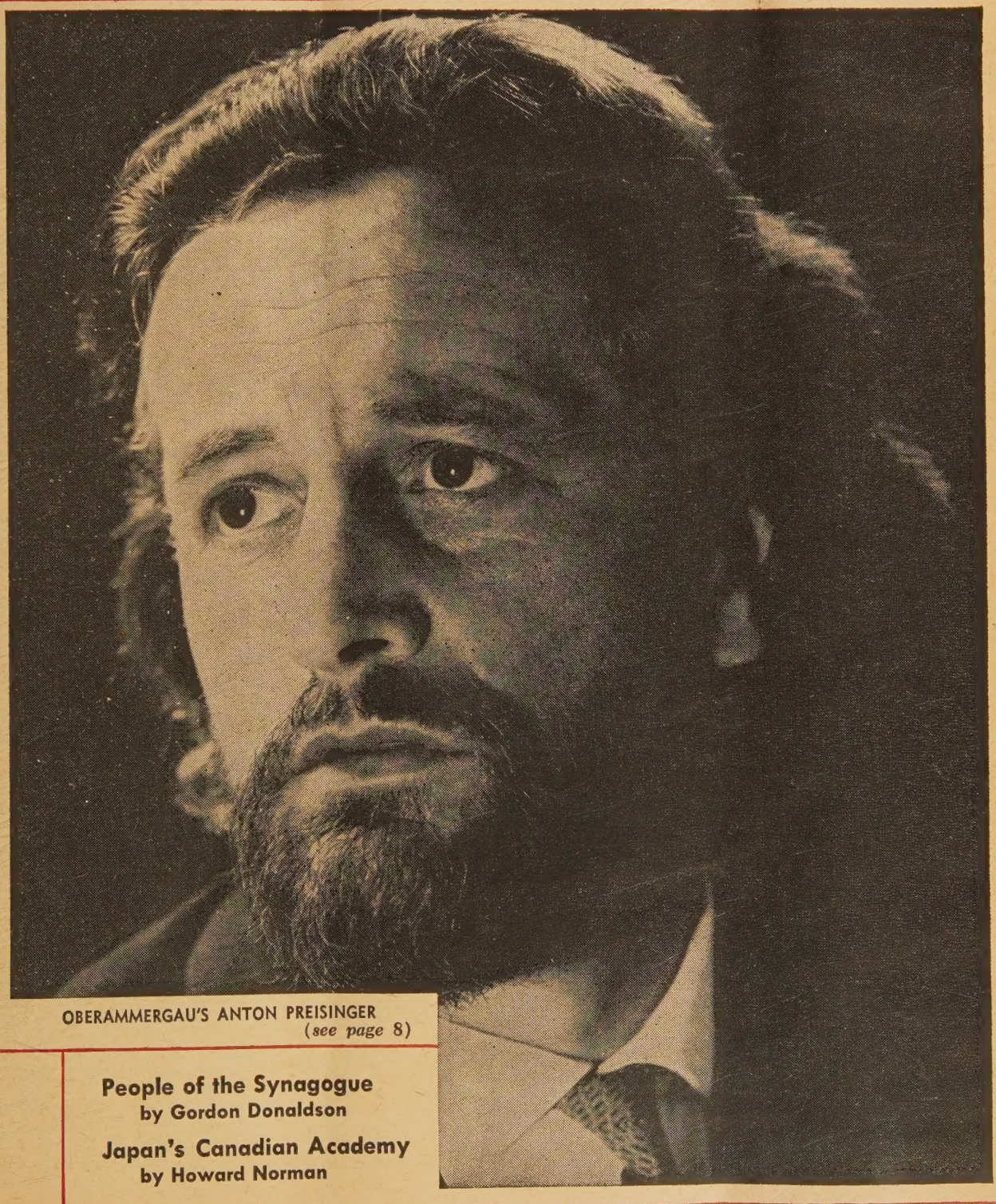


OBERAMMERGAU'S ANTON PREISINGER
(*see page* 8)

People of the Synagogue
by Gordon Donaldson

Japan's Canadian Academy
by Howard Norman

Letters

SCM Shoulder-Tapping

Dear Sir: Your editorial repetition on the Crisis in Mission, March 1, 1960, underlines in every way the concern of the World Mission Committee of the Student Christian Movement of Canada for our failure in our Christian responsibilities abroad. We, too, believe in shoulder-tapping.

In the last several years the SCM has established a register of graduate and undergraduate students who declare, "I am concerned about God's purpose for the world and am trying to make my choice of vocation in terms of this concern." . . . One hundred and sixteen United Church university people are presently on the register. One result of the recent University Christian Mission at McMaster University, Hamilton, has been 20 students coming forward to offer themselves for a short term of service abroad. Among them are three United Church men.

It has been our earnest hope to open the universities to returning missionaries for speaking opportunities. To this end each fall the SCM has requested the church mission boards to give the names, travel schedules or place of residence of returning missionaries so that they might meet students. At the moment, four SCM secretaries in Canada have recently returned from overseas church work.

Most Canadian students seem hesitant to commit themselves to a life with the church overseas, but many are willing to consider a short term. Should we not be more flexible?

Student Christian Movement of Canada,
Toronto 5, Ont. Donald Wilson,
Associate Secretary, Mission.

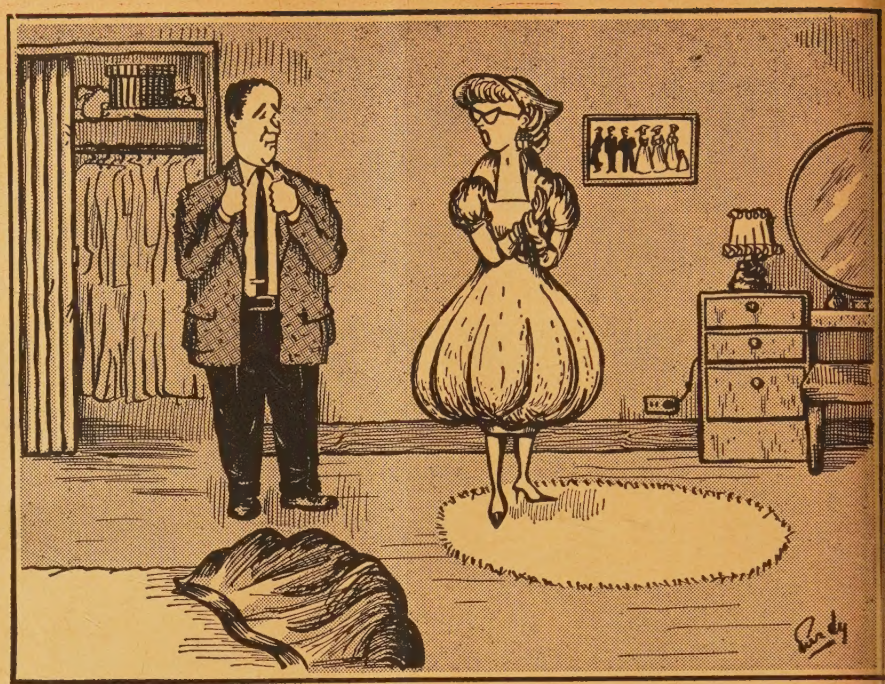
Hit Nail on Thumb

Dear Sir: Rev. E. L. H. Taylor, an Anglican priest who wrote the letter "A Nail in the Re-union Cause," has hit that nail squarely on the thumb. I would like to take issue, not with his implied proposal of retributive justice toward "wicked killers," but rather with his extremely poor ecumenical thinking.

Ecumenicity, if Father Taylor will examine the monumental work of his colleague and denominational superior, the late Archbishop Temple, is based on a fellowship among the various branches of Christendom often in spite of, as much as because of, differences in doctrine and social policy. This fellowship establishes a wider community in which the Holy Spirit may move freely, and where Revelation is a continuing and dynamic process. If, as Taylor would suggest, we are to base ecumenicity solely on single examples of social policy, we are in for a bad time of it, during which much damage will be done by petty wrangling and small thinking. . .

As for his comments on the treatment of offenders, there is little meat for comment. If he has time to write letters to **The Observer** he has time to do the research which will statistically, as well as theologically, prove him wrong.

(Rev.) Barry Cooke.
Boston University School of Theology,
Boston 15, Mass.



"A sports jacket—on Easter Sunday! Do you want the whole congregation staring at you?"

Progress at Fred Victor

Dear Sir: Your readers in Metropolitan Toronto, and many much farther afield, are interested in the work of the Fred Victor Mission and in its new building project. They will be glad to know that work on the new structure is progressing very satisfactorily and that we are hoping that part of it may be ready for occupancy in June or July.

We believe that many individuals and organizations will want to have a share in furnishing this important centre, and of course such help will be gratefully received. We would like to inform our friends that we are trying to equip the building with new furniture in accord with the architect's desire and that those wishing to help should do so with gifts of money. Of course they can be assigned certain rooms, or parts of rooms, if they so desire and we will be glad to give information as to what is needed.

(Rev.) J. I. MacKay,
Co-Superintendent.
Board of Home Missions,
The United Church of Canada,
Toronto 7, Ont.

Be Fair to All

Dear Sir: I was delighted to read the suggestion in your March 1 issue that "as a practical measure to break the Arab-Israeli deadlock and as an example to other countries during World Refugee Year," the United Church should sponsor admission to Canada of 1,000 Palestinian refugee families. . .

According to immigration regulations, if I understand them correctly, no citizen of the Kingdom of Jordan or of any of the countries of Asia except India, Pakistan and Ceylon, is admitted to Canada unless this person is the husband, wife, mother, father, or unmarried child of a person who has already been legally admitted to Canada for permanent residence. . . There is no provision for the admission of refugees from the Middle East or from Asia.

Such discriminatory immigration regulations are wrong. . . The United Church of Canada, if possible in concert with other churches, should urge the Federal Government to adopt a new immigration policy fair to all races.

(Rev.) Donald A. McKenzie
Brucefield, Ont.

Keep Fires Burning

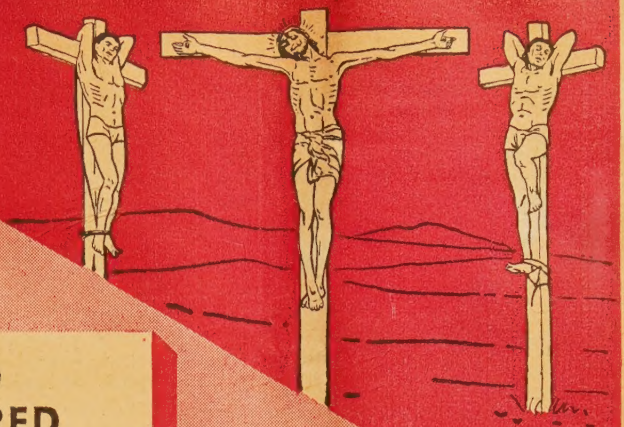
Dear Sir: Now that World Refugee Year is more than half over we find that the barrage of propaganda has begun to take effect and a group can be easily stimulated to action. . . It is to be hoped that when the official year is over, the church will not just slip back into its previous level of effort, but will continue to present its own people, and the general public also, with constant peaceful reminders of the situation as long as the needs exist. . .

Hardisty, Alta. Mrs. A. W. Craig

Need new fellowship

Dear Sir: . . . Several years ago, while serving as organist in a large downtown church, I experienced a vital awakening to the claims of Christ in my personal life. Effective and strengthening in its effects, was participation in a little group called "The Fellowship of The Concerned," which met for intercession for 20 minutes in the tower room prior to the morning service. Here, a small band of keen Christians whose faith led them to believe in the efficacy of this group activity, slipped in one at a time a

(*Continued on page* 4)



GOD
DECLARED
HIS LOVE
ON THE CROSS

DOES HIS LOVE CLAIM YOU?

ACCEPTING
ITS

- **DEPTH**
- **MEANING**

AND

- **POWER**

YOU TOO CAN RISE
OUT OF YOUR WORLD
TO HIS SERVICE
THROUGH A LIFE
GIVEN TO HIM

FOR FURTHER HELP WRITE

THE INTERBOARD COMMITTEE ON RECRUITING FOR CHURCH VOCATIONS

85 ST. CLAIR AVE. E. • TORONTO 7

opportunity afforded them to pray for specific needs of the church. The minister gave us subjects for intercession and usually appeared at the close of the meeting to offer a concluding prayer. One member was a doctor who 'phoned in or brought personally to our attention, special cases for intercession, i.e., sick people who were in a crisis. During the season, perhaps 30 to 40 persons would visit this little meeting, but the average attendance was small and thus intimate. A ministry like this will probably always, by its very nature, be limited in number, but not in scope and ultimate fruits.

Young people are growing up in our churches who have not heard anyone but a clergyman pray! This is a matter for the responsible elder to take seriously. Let us form a prayer nucleus in our congregation. It will strengthen the work of the minister, provide a school to teach our youth how to pray, and in so doing, we will be obedient to God.

R. R. No. 3, Hannon, Ont. Paul G. Daniels.

Big demand, no supply

Dear Sir: You were good enough to announce in **The Observer** that I had a number of 3 x 3 lantern hymn slides to dispose of for anyone that could use them (free).

I must say I was greatly surprised when I received three requests for them three days before I received the paper myself. Seeing the need, I immediately divided them and sent some to Burks Falls, Maniwaki, Que., and Montreal.

But now I have requests from all over Canada needing them—from Newfoundland, an Indian church in Alberta, various places in Ontario. Are there not some of these 3 x 3 slides in other church cupboards taking up room and of no use?

I will be glad to distribute them if any church would let me know and make them available.

70 Hallam Street, Toronto 4, Ont. Fred. B. Frost.

The use of money

Dear Sir: Two letters in **The Observer** set me thinking. I, too, wish to put my thoughts in writing.

The first . . . refers to the completion of a beautiful half-million dollar church and education centre. A few pages further on, in **The Observer,** there is another very sad letter from Nurse Mary Clark of Africa, telling us about her patient, a little boy of 10, who was stricken with acute appendicitis and died, because there was no car available to take him to a doctor.

I could not help thinking how much better and nobler a monument it would have been to God, if that money had been spent in building a hospital, buying ambulances, etc., for our overseas missions. . .

Rossland, B.C. Mrs. G. J. Wilson

For more controversy

Dear Sir: I think the paragraph under the heading "Controversy Needed" is the best yet, but why is there so little controversy inside or outside our churches?

Jesus always caused controversy and he stirred ire so that large crowds were attracted to him. How would it be if ministers introduced a fifteen minute question period after the sermon?

. . . I have been listening to "Citizens' Forum" and "Town Meeting in Canada." Last night's Town Meeting subject was on how to prevent war.

. . . Religion was not mentioned, the blackest picture of the world situation was painted with no ray of life. . .

Bonnyville, Alta. J. M. Pine

Dear Sir: In view of your editorial "Controversy Needed—a help against the pressures of conformity"—may I submit

Part of a statement made as M and M convener to Fraser Presbytery was incorporated in the minutes:

" 'That money is the life blood of the Church' is a half truth. For a decade we've rather said, 'seek first the means and hope that the kingdom will come from that seeking.' I don't think we believe that Jesus should have put on a finance campaign to increase the spiritual awareness of the people of Palestine. We have taken the words 'for where your treasure is, there will your heart be also' and used them in a way Jesus never intended. I believe that how money is given is more important than the amount given. . . I like the way congregational treasurers don't tell Mrs. Jones what Mrs. Smith is giving."

Surrey, B.C. (Rev.) Tom R. Haythorne

They Want to Give

Dear Sir: If we were to draw up battle lines I am afraid I would be on the side of Prudence in the Parsonage, against Mr. E. L. Cottingham.

I have been on both the Wells Campaign and the Sector plans and I felt in my heart that these were high-pressure . . . A much better plan is the method fundamentalists have used for years—Christian tithing. . . Every communicant member should be a tither as part of his or her Christian duty. This is something that should be taught in the Sunday school. . .

Saved or converted Christians give not because they are told that they **have** to give, but because they **want to give** out of their love for Christ. . .

Robert Feetham
Sunday School Superintendent
St. Aidan's Anglican Church,
Riverside, Que.

A professor says:

Scholarship Not For Laymen

Dear Sir: **The Observer** last year published a series of articles by a theological professor from Mount Allison University, discussing certain controversial matters, such as the virgin birth, resurrection, miracles, etc. The United Church has still more recently issued a book, "Life and Death," explaining other controversial matters, such as the soul, heaven, hell, etc. The significance of most of these matters can only be understood by minds which have been equipped with certain materials, and methods of using these materials. . .

One can readily understand that students of such hypothetical matters as the Elohim and Jehovah documents, the Priestly code, the two Isaiahs, the synoptic problem, the 2 documents, the different Bible and early patristic manuscripts, textual criticism, "higher criticism," etc., would be well able to understand and appreciate the questions discussed in **The Observer.** They have been given the proper background. . .

Most members of the United Church have not such a necessary background. . . They have read what the Bible says about the virgin birth, resurrection, miracles, heaven, hell, etc., and have believed these are true because the statements are clear and simple. Suddenly to be told that these may be legends, myths, figurative, or merely symbolic, and given reasons, which they have not the mental background, or equipment to understand, may be very disturbing.

The idea of the United Church that all its members are going to be made familiar with the Bible interpretation as developed by the "Higher Criticism," is ambitious but futile. A very large proportion are not mentally equipped to understand this erudite method, nor ever will be, and the attempt to thrust it upon them has forced some into joining the fringe sects, and driven others into unbelief.

A recent Biblical examination given by a pastor to a congregation of high intelligence in a large city with a college, proved that 68% were Biblically illiterate and that less than half even knew what "the gospels" were. I would question the statement of the editor in a recent issue that there are very few members of the United Church who believe in verbal inspiration. I estimate the number is very large, and the creed of our church should be wide enough to include fundamentalists.

After all, it is not so serious, since Luther, Melanchton, Calvin, Cranmer, John Knox, and the Wesleys were all fundamentalists and knew nothing about the results of higher criticism, yet they knew enough about the teaching of Christ to set all the great Protestant denominations on their way to become the saviours of the church of Christ.

University of Toronto. (Prof.) George A. Cornish.

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OBSERVER

APRIL 15, 1960

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Editorial Assistant: Margaret Pryce
Business Manager: W. J. Bradshaw

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Knox Church, Ayr

IN THE NEXT ISSUE

The Tower of Ayr
By A. C. FORREST

Church Architecture
A PANEL DISCUSSION

Observations

THE SHARP REBUKE of South African police violence issued by the Anglican Bishop of Johannesburg, Rt. Rev. Ambrose Reeves, last month reminded us that the church in that lovely, unhappy land still can speak up. But it also made us ask, "Just what does the church in South Africa do about these evil things?"

THREE MILLION WHITE people in South Africa are very religious and very churchy. They do a lot of mission work among the nine million African people. Almost half belong to one or other of the three Dutch Reformed Churches. They are loyal supporters of apartheid, and it is assumed the majority vote for the Nationalist party. Most government leaders are pious and Bible-quoting members of the Reformed Church.

AFRICAN EDITORS at *Drum Magazine* in Johannesburg told us that in their opinion the Methodists had made the best of all fights against racist policies. But at the time of the church protests against the Native Laws Amendment Bill in 1957, all of the Free Churches, and the South Africa Christian Council (23 Protestant churches and mission councils) protested vigorously. It could be summed up in "If you enforce this law we will obey God rather than man." The protest church parade down the streets of Cape Town was the most significant protest made until that time in South Africa, Cape Town newspaper editor Ramsay Milne told us.

THE CHRISTIAN COUNCIL STATEMENT expresses the thinking of most English-speaking Protestants and Roman Catholics: "We take our stand on the following basic rights of religious freedom: the right to assemble for unhindered public worship; the right of freedom of association and fellowship; the right to preach the Gospel publicly; the right of the individual to worship where he pleases; and the right of the Church to admit any individual to its service or fellowship."

THE MOST DRAMATIC protests were those made by the Anglican Church. The Bishop of Cape Town spoke vigorously against the Bill (which made it possible for the Minister of Native Affairs to ban Africans from attending church in a white area) and said the Anglican Church would refuse to obey the law. He made his protest and died the next day.

THOSE OF US who read South African church papers cannot help but be startled at the fact that issue after issue may come out (Presbyterian, especially) with deep and dull theological articles, and never a reference to the race issue. Of course they are startled by Canadian apathy to our Indian problems.

ONE STORY FROM SOUTH AFRICA tells of the Dutch Reformed clergyman going to church one day and stopping an African on his way out. He reminded him it was a white church. The African explained that he had just been helping the caretaker scrub floors. "Oh, that's all right then," said the minister, "I was afraid you might have been praying."

IT'S A SAD FACT, true of the Dutch Reformed churches in South Africa and the Baptist, Presbyterian, Methodist and other churches in the USA Bible belt, that the more fundamentalist, literalist, and pious, the more likely they are to wear blinkers on the race issue. And as our articles on the deep south a few issues back indicated, this is a field where the laymen are a long way behind their ministers.

* * * *

• BREAD AND CHEESE luncheons are becoming popular in England according to our U.K. correspondent, Philip Barron (p. 16). The refugee year people here are adopting a similar idea and planning an austerity week, beginning April 24th.

THE BRITISH EMPHASIS, if we read Mr. Barron's piece correctly, is less on austerity and more on the pleasant and positive aspects of enjoying a simple meal for a good purpose. We would hope that the "bread and cheese" or some cheap and tasty substitute might commend itself to the imaginative and diet-conscious groups in Canadian churches, and help fill the coffers of refugees funds.

Editorial

Worship is Hard Work

ONE thing to be remembered about worship is that it is hard work. And it is harder work for some than for others. The late Principal Richard Davidson used to tell his students they should always remember that some persons have more capacity for and more need for worship than others; but every man needed to discipline himself in such things.

It is a wonderful thing when the peak of the week is that Sunday hour when a man joins his family and neighbours in the public worship of Almighty God. To the mature Christian it is a thrilling thing to stand humbly with others in the presence of the God he knows and give thanks for that unspeakable gift. That's worship.

But for many the response we make to what God offers remains a difficult thing. We don't just listen while someone else speaks. In worship, something happens. God acts, and we respond.

That's why common worship must never be a trifling or casual thing. It's serious business. Sensitive worshippers react against the careless, or the clever, the contrived or the flippant.

In our day we are very preoccupied with appointments, and settings and surroundings. We strive for effect with light and colour, music and language. We talk about being put into a worshipful mood and creating the atmosphere of worship. This may be good, but peripheral. We fear it is being overdone.

The Bible has much to say about what a man should be and do when he stands in the presence of God and makes his offering of worship. The Bible is concerned with the attitude of mind and heart, with the kind of life we live and intend to live, with our relations with our neighbours. This is far more important than atmosphere and architecture. Mood and atmosphere may even betray us into thinking that something is worship, that isn't. Worship is not the psychological thrill stimulated by organ music, incense, and soft light trickling through stained glass windows. Worship is what a penitent and grateful man does in God's presence. It is hard work.

TOUGH ON IMMIGRANTS

A UNITED Church missionary writes about refugees in Hong Kong, and comments on Canada's immigration policy:

"Wherever you turn in Hong Kong, you are confronted with the refugee problem, and you sometimes wonder just what is the solution. I am afraid we have no answer until some countries like Canada open their hearts and doors to accept some of them. . .

"It makes our hearts ache when we see what possibilities there are in these talented and gifted people, yet what has Canada done to try to help, by taking in any refugees from the Orient? Absolutely nothing. How can Canada continue to follow such a discriminatory attitude! We do not say that the majority of Canadians are like that, but evidently those who are in authority at Immigration are of that mind, or why would they make it so difficult for any Oriental to enter Canada? That also applies to students, some of whom virtually have to face the great inquisition of Canadian immigration authorities in Hong Kong, and practically go through 'hell' before they are granted a visa. Is that Canada's true feeling? Or is it just the attitude of a few in authority?"

The General Council of the United Church twice has asked the Federal government to accept immigrants from Japan, Korea, Haiti and the West Indies.

The Hon. Mrs. Ellen Fairclough has replied to the United Church by saying the reason Canada can't accept such immigrants is:

"Immigrants from Japan, Korea, Haiti, and the West Indies are so different in culture, language, methods of work, etc., that their settlement in Canada would be difficult, if not impossible."

Imagine that!

GOING ABROAD!

FOR long decades Christian missionaries overseas have been embarrassed by the conduct of people from their own lands, who, while nominally Christian, don't act like it. They find their work undermined by drunken, immoral, and race-discriminating fellow white "Christians."

The result, despite the glorious witness of the mighty little army of missionaries, is that many Africans and Asiatics have rejected the faith of our Lord because of what they see in the lives of white men.

However, among the non-missionary people abroad there are great numbers of devoted laymen who have little to say about their religion but are good witnesses for it. In the years ahead their numbers are likely to increase.

The Rev. Claude de Mestral, who has spent recent years in Europe and Africa, reports from his travels: "I have met many of them. Teachers, civil servants, businessmen, doctors, welfare workers, who redeem the bad example set by the majority of whites overseas." He reports, too, that in England and Switzerland the great missionary societies are providing courses of instruction for laymen who are going abroad and want to be good witnesses to their faith.

Whether Canadian Christians receive any formal training or not, travellers abroad should be reminded of the sober fact that the religion of Jesus Christ will be judged by what they do and how they do it.

OBSERVER
APRIL 15, 1960

An Editorial Affirmation

Is There Anybody There? Yes

EASTER has many themes; this is one of them.

In Walter de la Mare's "The Listeners" a traveller rides his horse through the ghostly moonlight to the door of an old and deserted castle. He knocks at the door and calls out to the night, "Is there anybody there?"

And a host of phantom listeners hear the voice from the world of men, but they do not answer. At least the traveller couldn't hear them answer. But they were there.

It's a question men often ask. It's a Good Friday question, an Easter Saturday question. It's a question Mary must have asked on a hill outside Jerusalem long ago, and Mary Magdalene asked it again in the garden behind the tomb on Easter Sunday.

"There is nobody there," a nurse at the door of a cancer ward said. "There is nobody there," an English poet wrote long ago as he looked through his window at a street in a London slum. "Or if there is, he doesn't care."

Omar Khayam a long time ago surveyed the world and wrote:

"To grasp this Sorry Scheme of Things entire,
. . . shatter it to bits—
and then
Re-mould it nearer to the Heart's Desire."

And Jesus Christ on his cross cried out in agony: "My God, my God, why hast thou forsaken me?"

"Is there anybody there?" is a question men ask when they are confronted with deep suffering or almost hopeless frustration. The troubled spirit ponders it when good is crucified, evil prospers and justice does not come.

All life has its cross and its question; its resurrection and its answer. There is Good Friday, and Easter Sunday. A full cross and an empty tomb! A question in a body interred in a tomb, and an answer in a stone rolled away.

Good Friday

It seems easier for men to understand and even accept the cross and crucifixion. Many have endured the one; all of us know how men are capable of inflicting the other. Good Friday seems to be understood both from the suffering of the sons of men and the evils of the sons of men.

Even Easter Saturday is known and understood; for many, death is an acquaintance. But the resurrection is a stranger. One is always imminent; the other always tarries.

Death and crucifixion are so commonplace. But the resurrection requires much faith. And men to whom faith comes hard, instead of accepting ask, "Is there anybody there?" and like Pilate, who put another question, they will not wait for an answer.

Or, rather than wait they give their own answer. "No, there is no one there." Even the reverent and the devout sometimes have trouble with their faith here. They are surer of the question than of the answer. It is sad that so many go through life never quite believing that God raised Christ from the grave.

That may be why they take the Good Friday symbol and put it on the spires of their churches, fashion it into jewellery and wear it, carve it and place it on their communion tables, suspend it from the beams of their churches, or hang it as a pendant on a wall.

The Good Friday symbol is everywhere. For most of us it is the inevitable prelude to the resurrection, but for some it is just the symbol of the question for which they have never found a sure answer.

The great affirmation of those who follow Christ is that there is Somebody there, and he knows and he cares and he acts.

The dead Christ has become the living Lord. The seed which went into the ground may have appeared to die, but it sprang forth into new life, and continues to spring forth in new life. The lily bulb may seem to decay, but from its heart the Easter lily grows.

Is There Anybody There?

The answer to this question is "Yes." There is Somebody there, all right. And while the ways of that Somebody may be past finding out, he knows our ways, and he cares about them.

We do preach Christ and we preach him, crucified. But if there had not been a resurrection, we wouldn't. We preach about the Incarnation at Christmas. But if there hadn't been an Easter Sunday, there would have been no Christmas.

Easter has many themes. The teacher and the preacher will never find his sermon cupboard bare for Easter day. But this is one of the greatest. The Christ that rose is still there.

He is there; always there. He is preparing a place for us. And though we who are in this life will always have our questions, and will continue to peer through smoky glasses into the dim beyond, he who is there is waiting to receive us to himself.

And when we cry out into the night, "Is there anybody there?" if we listen we will hear a voice saying, "Yes, I am here. Let not your heart be troubled, neither let it be afraid." ●

Oberammergau's Passion Play

A SLIGHTLY-BUILT hotel owner will be hanged on a cross 85 times in the next four months, in the picturesque town of Oberammergau in the Bavarian Alps.

Anton Preisinger, 48, owner of the Hotel Alte Poste and father of four children, will be enacting the role of Christ for the second time in the historic Passion Play. Tourists from all over the world, including many Canadians, will visit the out-of-the-way German town for the 35th production of the play.

Oberammergau's world-renowned Passion Play was started back in 1634, following a pledge made the year before. It was during the Thirty Years War, and there had been a severe outbreak of the Black Death. Eighty-four villagers had died. The village councillors made a solemn vow that, if God would spare their village, they would present the Passion and Death of Christ every 10 years. And according to legend, no one else was stricken with the plague after the vow was made.

The first performance was a one-day event, held in the village graveyard. Throughout the years there have been postponements and cancellations because of wars and political upheavals, but the vow has been faithfully kept. Site of the play has been moved several times, the music and script have been developed, and the number of performances extended. Now it is staged in a 6,000-seat theatre used exclusively for the Passion Play. And this year there will be about 800,000 visitors for the 85 performances, commencing on May 19.

Turned down half a million

When the play was presented in 1950, over a million people wrote for tickets. About half of them got to see the presentation. Some of the villagers wanted to stage it again the next year, but the idea was rejected. "It would kill the spirit of the play and the village," Mr. Preisinger told me.

But the pressures for changing the 356-year-old play have been mounting. Three years ago, Hollywood executives visited Oberammergau with a plan to film the play. "The entire council said no," said Mr. Preisinger, who is also a member of the village council.

Some villagers want to stage the play every five years. "Business groups want it every five years, but the older generation says no," Fritz Lang said as we sat on the lawn of the quaint-looking Alois Lang Hotel. "It is my opinion, and that of my father (Alois Lang who played the part of Christ in 1930 and in the 300th anniversary presentation of 1934) that it would ruin the spirit and interest of the play. It would make it look too commercial. Of course, it is a business, but we shouldn't look at it that way," he said.

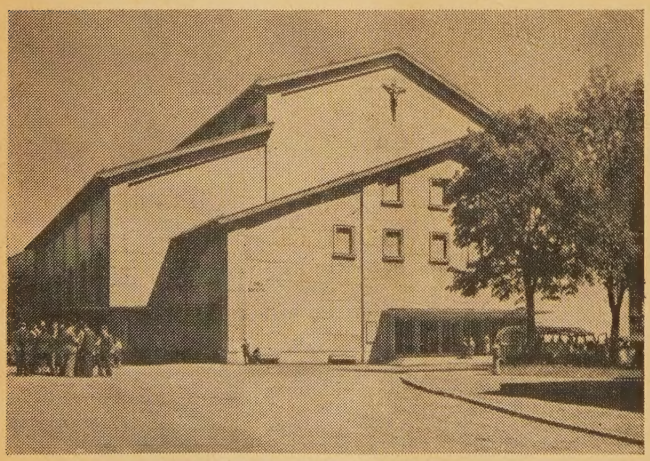
Big business and big taxes

It is big business. The last play grossed about 4,000,000 DM (a million dollars). Government taxes and custom laws took most of it, so the village didn't do much with the proceeds," Mr. Lang said. This year the village has hired a tax expert to help them.

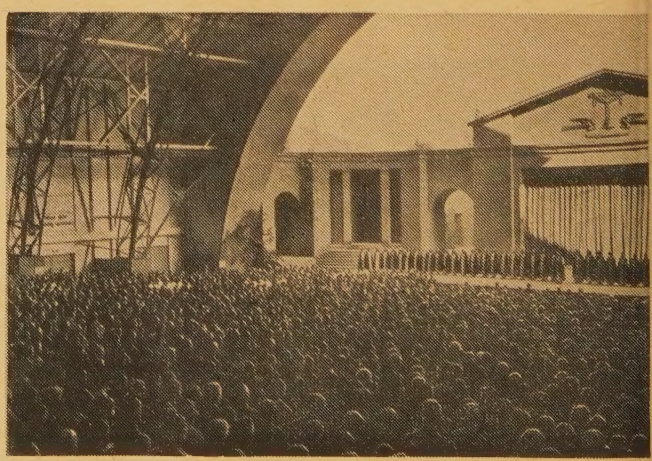
In the past, the Passion Play has helped pay for a school, swimming pool, paved streets, sewers, a water system, and other community projects. It has put money in villagers' pockets, too. The six hotels and dozens of guest houses are crowded for four months, and most people rent out rooms in their homes, even giving up their own beds and sleeping on couches. On week-ends, the normal population of about 4,500 swells to almost 20,000.

Oberammergau's dozens of curio shops do brisk business. There is a big demand for wood carvings, the village's specialty. Almost everyone in the area does some carving. If they can't sell their products through one of the shops, they send them to the Passion Playhouse where a wood-carvers' museum and store has been established. About a quarter of the people are employed in the industry. Others do it in spare time at home.

And practically everyone does some acting, some time in his life. Two or three plays are staged every year in a 400-seat



The Passion Playhouse seats 6,000 and houses museum



The Play is presented on an open-air stage

By E. L. HOMEWOOD

A Small Bavarian village Keeps a 327-year-old vow

ieatre near the town hall. They are usually Bible stories. ast year the major production was "The Pest Play," depict- g the history of the pestilence and the beginning of the assion Play. It was written in 1932 and has never been resented outside Oberammergau.

"These plays keep the actors training," Mr. Lang said. People take a keen interest; they want to get a good role in ie Passion Play. The small productions give the committee id the people a chance to see who can act."

None of the actors has had professional experience or raining. And no one has ever gone from the Passion Play ito an acting career. "The village people wouldn't like that," Ir. Preisinger told me.

To qualify for a role, actors must have been born in berammergau or have lived there for 20 years. A married ian can get a part if his wife was born in the village and e has lived there more than 10 years. But married women re not allowed in the play. No one could tell me why, except is an old tradition. They didn't know where it originated.

"But a person may not get a part just because he is a ood actor," Mr. Lang said. "The kind of life he leads means great deal. The committee would never risk choosing anyone ho did not have a good reputation. They must live a life leasing to God, and the actors have a close connection with ie church. The opinion of the village priest means a lot."

No leading roles for Protestants

The parish priest is always a member of the Passion Play ommittee, but there are no other clergymen. In fact, the nly way a Protestant could get on the committee would be s a village councillor. "All members of the council are on ie committee, and one of them might happen to be a utheran," I was told.

But Fritz Lang emphasized that no Protestant would ever et a leading role, although some have had minor parts in the

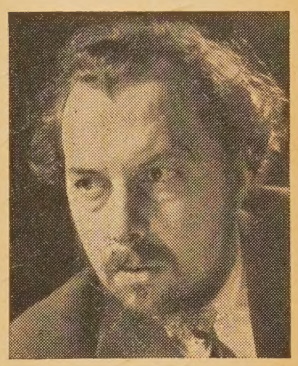
(*Over*)

A scene from the 1950 Play — Christ and Barabbas

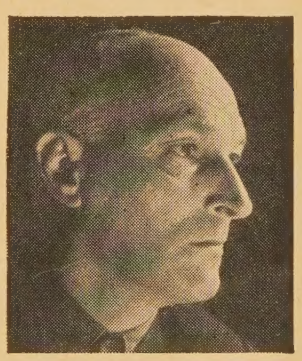
Anton Preisinger
Christ

Irmgard Dengg
Jesus' Mother

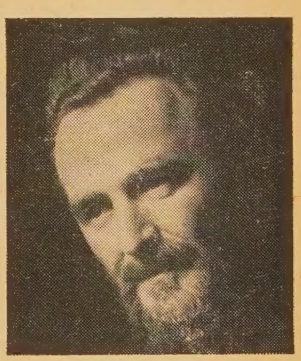
Anneliese Mayr
Mary Magdalene



Benedikt Stückl, Jr.
Caiaphas

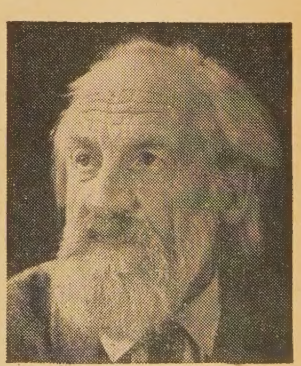


Melchior Breitsamter
Pilate



Hans Schwaighofer
Judas

Werner Bierling
John



Johann Maier
Peter

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past. "This vow that was made, was a Roman Catholic matter," he explained.

Before actors were selected for the leading parts last fall, the committee met at the parish church for the celebration of High Mass. Then they went to the Passion Playhouse to conduct a secret ballot for the roles. It took them 30 minutes to make their first selection; Mr. Preisinger for the part of Christ. In due course they made 18 other selections. Five of the actors will be repeating roles they played in 1950.

Many repeaters

Mr. Preisinger's head chef, Benedikt Stückl Jr., 36, will again play the part of Caiaphas; Schoolmaster Hans Schwaighofer, 39, will repeat the Judas role; sculptor Jakob Klucker, 56, will play the part of Annas again, and Melchior Breitsamter, 60, owner of a sawmill, will portray Pilate for the fourth time.

Two 21-year-old secretaries will play the leading female roles. They are Irmgard Dengg as Jesus' mother, and Anneliese Mayr as Mary Magdalene. Others selected for major parts are sculptor Franz Zwink, 36, who was Mr. Preisinger's understudy in 1950, as prolog; painting contractor Max Schmidt, 40, as choir leader; woodcarver Johann Maier, 63, as Peter; sculptor Werner Bierling, 28, as John. Sculptor Johann Georg Lang, 70, will be stage director for the fifth time.

The men seeking roles in the play started shunning the razor and barber shops about a year ago. Tradition demands that no make-up be used.

Altogether, about 1,200 Oberammergau residents will take part in the production, including 500 children, 60 musicians and 60 singers. Almost 800 appear in the scenes depicting Jesus entering Jerusalem and standing before Pilate.

Church at the centre of village

While all of them are amateurs, they are paid something for their efforts. Mr. Preisinger and 10 other actors playing major roles will get about 4,000 DM ($1,000) at the end of the play. Whatever is left after the other commitments is divided among the remaining actors and workers. The lowest pay is about 800 DM.

"Many of the people have to get others to run their shops and they don't get enough from the play to pay their help," one villager told me.

The play takes them away from their businesses four days a week. And everyone has to be at the playhouse at 7 a.m. The play commences at 8.15 and ends at 6 p.m. with about two hours off for lunch. It begins with Jerusalem and ends the morning with Jesus in Gethsemane. The afternoon opens with Christ before Pilate and concludes with his ascension.

Night performances are forbidden by Oberammergau tradition which dictates that no artificial light can be used.

And although the stage is open to the weather, the play goes on in rain or sunshine. The main body of the theatre is protected, but the stage itself is roofless.

Must be healthy

"The man playing the part of Christ must be very healthy," Fritz Lang said. "He carries an 80-pound cross about 80 yards, and he hangs on the cross for 22 minutes, sometimes with rain beating in his face. He must have a very strong heart."

"It's very exhausting," said Mr. Preisinger, who has been in the play since 1922. On days when there is no presentation he goes into the mountains to rest and hunt.

"I go away to avoid the crowds. I read the Bible, and I try to remove myself from ordinary life," he said. "When I am alone in the mountains I try to imagine how Christ would have acted — in pain, in distress, with deep humility. I think that no one was ever more human than Christ in Gethsemane."

One villager told me he didn't think the people of Oberammergau were better Christians than other Bavarians, although they perhaps went to church more regularly. But stage director Johann Lang emphasized that spiritual preparation is just as important as learning the words. "All in the cast prepare themselves by reading the Bible and by asking our priest for guidance through the Lord," he said. ●

Canada's Jews–

The People of Synagogue and Temple

One of a series on religion in Canada, by Gordon Donaldson

IN the current Jewish year, which began last September, Canada's 250,000 Jews are celebrating their 200th anniversary.

Not until the British victory at Quebec in 1759 were Jews allowed to live in French Canada. The first known to have landed there, a girl disguised in men's clothes, was shipped back to France in 1740 after the priests of New France had spent two unsuccessful years trying to convert her.

But for those who came later, Canada has offered a peace and security rarely found by the Jews in their wanderings throughout the world.

England expelled them in the 13th century; Spain in the 15th; Russia launched vicious pogroms in the 19th; Poland persecuted them viciously and Hitler murdered European Jewry in the 20th.

The freedom of the New World was something new to a people used to living in tight, segregated communities. It revived the threat of assimilation by the Christian majority and this took its toll.

Very few links

There are now very few links with the original Jewish settlers who arrived with Wolfe. Many of their descendants have merged and mingled with the rest of the population.

Today's 250,000 are nearly all the immigrants, or their children and grandchildren, who have arrived from central and eastern Europe since 1896. They are the third-largest English-speaking community of Jews (after the U.S. and Britain) and probably the most closely-linked group.

Until the late 1930s the majority were foreign born. They came from villages and towns in Russia, Lithuania, Poland and Rumania, bringing with them a way of life in which religion, work and fear were tightly interwoven. They were tailors, furriers, blacksmiths, watchmakers, pedlars with a few farmers.

They stayed together. There was no antagonism, as in the United States, between the Spanish and Yiddish waves of Jewish immigration, or between the German and East European Jews.

Model Citizens

As a group, they were model citizens. In an anonymous article in the Toronto *Mail and Empire* of 1897, W. L. Mackenzie King found that — "Their families are usually large and the houses of the poor are invariably small, but it is seldom if ever that two families are found living in the same house or that sickness prevails to any extent among them.

"Moreover the Jews are a very abstemious people. It is a great rarity to see a Jew the worse of liquor. Very few of them are in a destitute condition and it is seldom that they apply for relief outside their own members."

This Jewish "togetherness" remains an outstanding feature of their life in Canada today. Most of them are only one or two generations removed from persecution, but the outside pressures that kept them in segregated groups are disappearing.

There is little open discrimination against Jews in Canada today. Private clubs and golf courses often exclude them. Many resort areas quietly maintain a "No Jews or Negroes" rule. Homeowners have banded together to sign covenants (ruled illegal) not to sell to Jews.

There are only two Jews on the boards of Canada's nine chartered banks, and no Jewish directors of Canadian insurance companies.

Tremendous contribution

On the other hand we have a Jewish senator (David Croll), Jewish Members of Parliament and provincial legislatures. Several cities, including the one-time Orange stronghold of Toronto, have Jewish mayors, and Jews are prominent in all the professions, business and the arts. Jews have made a contribution to Canadian life far out of proportion to their numbers (1.5% of the population).

Their aim is to "integrate" with the other Canadians, rather than be swallowed up by them. "We want to be Canadians *and* Jews," said a spokesman for the Canadian Jewish Congress.

What is a Jew? While rabbis disagree over this it is generally accepted that a person of Jewish origin who has not been converted to another religion and maintains some connection with other Jews in or out of the synagogue can be numbered in the community.

Although several Christian denominations, particularly the Anglicans, maintain missions to the Jews, their attempts to win converts have not been very successful.

According to the 1951 Dominion census, 96.7% of all Canadians of Jewish origin declared themselves to be of the Jewish faith. Only 1.5% were Christian converts—2,602 Protestants, 789 Catholics and 46 Greek Orthodox. However, more Jews are marrying Christians—14.9% in 1955, compared to 4.9% in 1926.

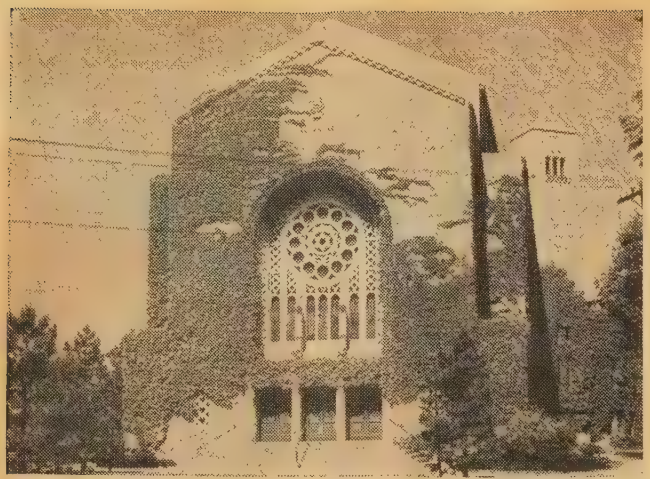
Few yield to temptation

The temptation to assimilate — to change their names, abandon their faith and shake off the lingering traces of discrimination — is stronger today among the younger Canadian-born Jews than it was among their troubled and segregated parents.

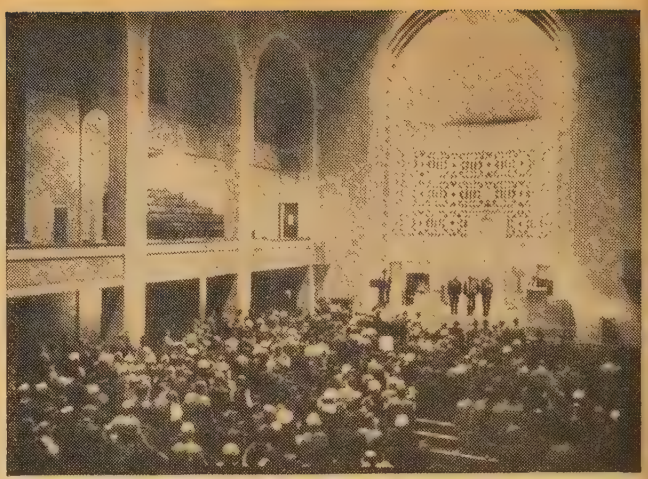
Yet few yield to it. In the last decade Canadian synagogues have seen not only increased attendance but a move back to traditional ritual. There is a higher proportion of young people now receiving Hebrew education; 60% of boys and 40% of girls now take Hebrew lessons after their regular classses or attend Jewish day schools.

Judaism — the "mother religion" of both Christianity and Islam — is all-embracing. There is no hard and fast line between religious and secular

(*Over*)



Holy Blossom Temple, one of Toronto's most beautiful Synagogues.



Holy Blossom is of Reformed tradition — farthest from orthodoxy.

activities, for every act from prayer to shaving has a religious significance.

Ancient laws, written and oral, cover a tremendous range of tribal activities from selection of food to the correct way to pray sitting on a camel.

Jewish law begins with the Torah, which is the first five books of the Old Testament containing the Ten Commandments God gave to Moses on Mount Sinai and about 600 others. The Torah is read through each year in the synagogues, a portion each Sabbath.

The rest of the Jewish Bible contains the prophets' interpretations of the law and "the Writings" which follow the spirit of the Law.

The Talmud is an extension of the Torah through the centuries with newer civil and canonical laws and 1,000 years of further commentary by later rabbis. This process of commentary continues down to the present day, when Orthodox rabbis now feel free to shave with electric razors, avoiding the forbidden use of a cutting edge against the face.

Kingdom on earth

Judaism is a religion which primarily emphasizes this world. Sometime in the future the Kingdom of God will come on earth, but Jews differ as to whether this will be brought about by a Messiah or by individuals, each an agent helping to bring in the Messianic era.

Life after death is not a major concern of the Jews, although many believe in bodily resurrection, Heaven and Hell. Righteousness in human society is their main preoccupation. The good things of this world are here to be enjoyed, provided one gives to charity (a strict requirement of faith) and helps any other Jew in need.

The roots of Jewish life are in the family and the community. There has been no central authority since the Sanhedrin, a court of 71 rabbis, went out of existence following Rome's destruction of Jerusalem. A rabbi has no special priestly authority; he is chiefly a teacher and leader of his congregation. In theory, any male Jew over the bar-mitzvah age who has been trained in the law can perform the function of rabbi.

Eleven million Jews of widely differing circumstances, nationalities and outlook manage to maintain a Jewish unity across the world. They have no fixed creed to describe God; only the *Sh'ma*—"Hear, O Israel, the Lord our God, the Lord is One."

Three trends

The 200 Canadian synagogues are divided into three "denominations"—Jews prefer to call them trends — of Judaism.

About three-quarters of them are Orthodox, practising the old rituals. Men wear skull caps or hats in synagogues, some of them drape fringed prayer shawls around their shoulders, and the women occupy separate seats in galleries or railed-off enclosures. This is not to indicate women are inferior but to help concentration. A man or woman must stand alone before God, without the companionship of a spouse.

Orthodox prayers are nearly all in Hebrew but most Orthodox sermons are now in English—a change from a generation ago when few Orthodox rabbis could speak English. At a typical synagogue, Shaarei Shomayim, in Toronto, at least two services are held every day. The Sabbath begins with the lighting of candles at sundown Friday, followed by a service on Friday night and another at sundown on Saturday.

Orthodox Jewish "blue laws" are stricter than any Christian church would try to enforce. The Orthodox Jew won't answer the telephone, cook, write a letter, handle money or watch TV on the Sabbath. He may not even touch an electric switch—so lights are turned on on Friday and left on.

He must walk, not ride, to the synagogue.

"Orthodox Judaism," says Rabbi Walter Wurzburger of Shaarei Shomayim, "maintains that every urge, instinct, drive or emotion can be harnessed in the service of God."

The Reform movement began as a revolt against such strictness. Started by the German Jews last century, it took root in the United States and later spread to Canada.

Shorter prayers in Yiddish and English were used, as well as Hebrew, men and women sat together bareheaded in the synagogues and members were allowed to decide for themselves whether to follow the dietary laws.

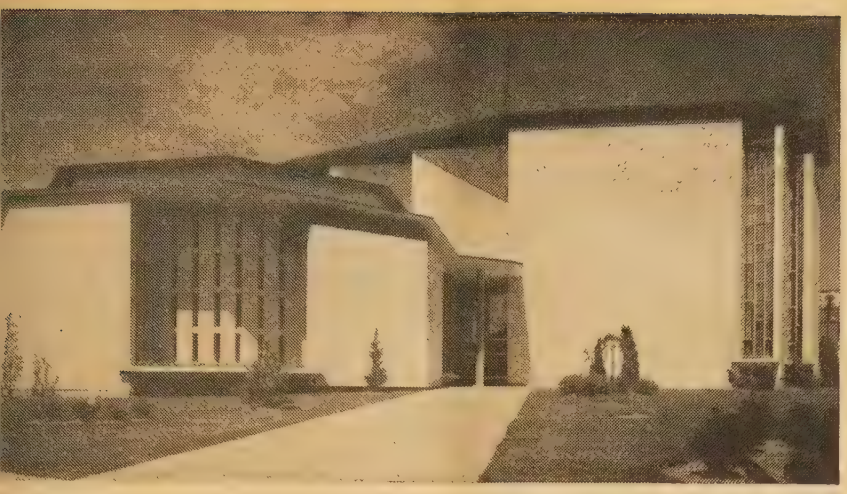
The second days of two-day religious festivals were dropped and Reform congregations began holding Sunday morning services. These were rather like Protestant church services. Many non-Jews attended them.

Reform and tradition

Reform synagogues in North America tried to adapt Judaism to 20th century life. They read the Torah with an eye to reason and experience and they dropped the bar mitzvah ceremony which marks the beginning of manhood traditionally for 13-year-olds.

Recently, however, most Sunday services have been dropped and most Reform synagogues hold service Sabbath eve. Bar mitzvahs have been resumed. Reform, too, is returning to tradition.

Conservative Judaism, a middle path, is the fastest-growing trend in Canadian Jewry today. This is closer to Orthodoxy than Reform. Conservative Jews worship in the traditional manner, the men



Beth Tzedec, a new Synagogue of Conservative Judaism—fastest growing trend

h their heads covered, observe all the idays and keep the Sabbath as a day prayer. But women are allowed to with their menfolk and some Con- vative synagogues provide parking for those who drive to worship.

Conservatives interpret the Torah in light of modern Biblical scholarship believe they can worship in a more ess Orthodox manner without retain- all the cramping features of Eastern ropean Jewish life.

The main Jewish holy days and tivals — Rosh Hashana (the New ar), Yom Kipper, Purim, Passover vuos, Succos and Channukah — see wds at all types of synagogue.

The Kashrut, or dietary laws, are posed to be observed by Orthodox Conservative Jews but in practice majority keep them half-heartedly not at all.

A strictly kosher home involves arate sets of dishes, separate cup- rd or refrigerator, for meats and ry products. These cannot be eaten he same meal, in fact six hours must se between them. Animals permitted food—sheep, goats, cattle and deer ust be killed by the shochet accord- to ritual and only the foreparts may eaten.

No blood may appear on the meat.

The basis of the Kashruth is found Deuteronomy—"Thou shalt not eat minable things."

The Jewish Congress

The Canadian Jewish Congress first in 1919 but did not really begin to ction until 1934 when it began boy- ing German goods and arranging aid the suffering German Jews. It is the "parliament" of Canadian ry, encouraging Jewish culture, art, le unions, co-ordinating charity work putting the Jewish point of view re governments, commissions, etc.

Congress and the Jewish Labor Committee have a long record of struggle against racial discrimination of all kinds, not necessarily involving Jews. They are largely responsible for the anti-discrimination laws now in force in seven provinces.

The CJC co-ordinates the impressive fund-raising efforts of Canadian Jews. Last year they collected $5,500,000 for welfare projects in Canada, plus $2,750,000 for Israel.

Few stay

Israel, the long-awaited Jewish state, holds a place in every Jewish heart. Large groups from Canada visit Israel every year. But few stay. Only 1% of Canadian Jews want to settle there.

"If you call yourselves Zionists," say the Israelis, "why don't you come and live here?"

There is no easy answer to this. But Canada's Jews can point to a Judaism of their own, spiritually more intense than that found in many parts of Israel.

They are a small group and getting smaller in relation to the Canadian population. The average Jewish family has 3.2 members and their rate of natural increase is only 13.5 per 1,000 compared with the national average of 17.6

There is no large source of new Jewish immigration left. Hitler wiped out six million European Jews. There are still about four million behind the Iron Curtain but these have been sealed off for so long no one on this side knows how many still consider themselves Jews or wish to get out.

But however they may decline in relative size, Canada's Jews show no signs of abandoning their heritage. They remain, slightly apart, slightly different, glorying in what Benjamin Disraeli called "the sublime instincts of an ancient race." ●

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Japan's Canadian Academy

School of Gray 'Neath Maya San

By Howard Norman

HIGH on the shoulder of a steep ridge, its playground excavated from the hillside, stands the Canadian Academy of Kobe, Japan. At recess time, 300 children of 20 nationalities—Canadian, Japanese, Australian, Pakistani, Norwegian, Turkish, and a dozen others — swarm on to the playgrounds. They are Christians of assorted varieties, and Moslems, Hindus, Buddhists and Jews.

Across the ravine to the west, along the road up which the Kobe City buses toil each morning bringing children to school, are a row of hovels. They are the homes of squatters who make such living as they can from odd jobs and day labour.

The Grade I children of the Canadian school received a letter one day from the children of these squatters. "The water of the dam is getting cold and the leaves of the trees are turning red," it read. "It makes us happy to see the kind children of your school pass by our homes every day. . . We are grateful for the gifts which you sent us on Thanksgiving Day and the sincerity with which you gave them. For the first time since we were born, we thanked God on this Thanksgiving Day. . . Your gifts help us get over our coldness and hunger and we know that they show your faith and love of Christ."

It was the Grade I teacher who had suggested to her children that for Thanksgiving they bring gifts for the children across the river. It was typical of the manner in which the Canadian Academy's influence has been felt in Japan since the school was founded in 1913.

It was started because Canadian Methodist missionaries wanted their children to receive the best education possible without going to Canada. They appointed Mrs. Ethel Misener, a graduate of Victoria College, Toronto, as principal, and named Miss Lucy Norman as matron of the dormitory. A building was erected amidst the paddy fields north of the old Kwansei Gakuin (university) at the east end of Kobe. The school opened with 13 children.

From many nations

American and British businessmen, consuls of different nations in Kobe, applied for admittance for their children. Soon the building had to be enlarged, and a few years later Senator Webster of Montreal gave money for the construction of a girls' dormitory.

Before long, children from all parts of Japan, from Formosa, Korea, Hong Kong, Manchuria and China were counted among the student body. The school grew not only in numbers but in all the activities that a healthy school maintains — sports of all kinds, drama, music, debating, scouts.

By this time, the Canadian Methodist Mission in Japan had become The United Church of Canada mission. Land on a ridge a mile to the east was purchased, and the Duke of Gloucester, who happened to be visiting Japan, dedicated a cairn and the new building. The boys' dormitory was named Gloucester House.

Then the clouds of war darkened the world, and the children began to return to their parents' countries. One by one the staff, most of them Canadian and American, sailed back across the Pacific. The school struggled on for a while under a board of neutral nationals, but finally had to close its doors in 1942, and the Japanese government occupied the property. In 1945 the three old buildings were wiped out in the tremendous air-raids on the city of Kobe.

Researcher Millman

Scientist Misener

Diplomat Menzies

Among the many distinguished graduates of Canadian Academy

Principal Douglas Bishop (second left) and staff

They come from Japan, Canada, Switzerland, India and America

ving only Gloucester House standing
h on its hill.

Seven years later, the school made a
v start. The United Church mission-
es had been working in close co-
eration with seven American churches
ce war's end. The Canadians were
numbered on the board. Should not
name, "Canadian Academy" be
nged? No, said the American friends
the school. "The Canadian Academy
such a good name in the Far East,
would be poor public relations to
nge it." So "Canadian Academy" it
nains.

In the 47 years since it was founded,
ndreds of children whose homes circle
globe today have learned the three
and high school subjects in the
ool. But more than this, they have
rned to live together, to know without
ng taught, that there is no intrinsic
ference between children of different
es.

Tone is Christian

The character of the school calls for
ucation in the spirit of Christianity.
addition to regular prayers in each
ss, and chapel services in the high
ool, the Bible is taught in the latter
qualified teachers. The present prin-
al, Douglas Bishop, formerly super-
endent of schools in Biggar, Sask., is
dedicated layman whose Christian
nvictions are matched by members of
staff. The tone of the school is
ristian, and the Thanksgiving gifts
ich were sent to the children across
river are only one manifestation of
s spirit.

When the worst typhoon in Japan's
tory struck Nagoya last September,
ldren from the high school joined
panese young men and women to assist
first-aid and relief work.

Most of the children can be seen in
be Union Church on Sunday morning,
l Hindus and Moslems sing in the
ir. They are part of the Canadian
ademy chorus, and want to be with
ir friends here also.

Many distinguished grads

All over the world today there are
duates of the school, many of whose
mes are widely known. Dr. Peter
llman, until recently chief of the
llar Physics Division of the Dominion
servatory in Ottawa, is now principal
earch officer of the Upper Atmos-
ere Research Section.

Dr. Donald Misener is head of the
ysics Department at the University
Western Ontario and member of the
entific Advisory Committee to the
vy Council of Canada; recently he
been appointed to the Ontario
Research Foundation. Both of these are Fellows of the Royal Society of Canada, as is Ross MacKay, another Canadian Academy graduate, on the staff of the University of British Columbia. Lists of their academic honours and published papers which I have run into several pages.

Dr. Edward Cragg's name is well known to readers of this journal; he and I were class-mates at the CA. Dr. Gerald Cragg, his brother, was once editor of the United Church *New Outlook* (predecessor of THE OBSERVER). At present professor of church history in Andover Newton Seminary in Boston, he is one of the contributors to the *Interpreter's Bible* and an internationally known authority, through his books, on the Puritan period in English History. Mrs. Cragg also attended the Canadian Academy. Mr. Arthur Menzies, son of Dr. and Mrs. James Menzies of Honan, graduated from the Canadian Academy before the war and has had a distinguished academic and diplomatic career. At present he is Canadian High Commissioner to Malaya at Kuala Lumpur.

My brother Herbert, late Canadian ambassador to Egypt, was an authority on the Meiji period of Japanese history. One of his books, translated into Japanese, is in its fifth edition. The three sons of Dr. C. J. L. Bates, one of our veteran missionaries to Japan, are all ministers, and his only daughter is wife of a minister, Mrs. Claude de Mestral.

The ladies, too

I could continue for pages listing graduates, maybe not so well known as those listed here, who are making valuable contributions to society in different parts of the world. I am not forgetting the women, who with their brothers, look back gratefully to the school which started them well on the road to life. Their Christian homes testify to their years at the CA.

The Canadian Academy is the only school of its kind in Japan which is incorporated under Japanese educational law. This recognition is due not only to its high standards but the place it has come to occupy in the Kobe - Osaka region.

Recently Mr. Bishop was asked to visit a chemistry class in a high school near Kobe. He took his class along with him for a demonstration. The academy receives so many requests from Japanese schools for opportunities to visit the school that many of them have to be turned down. Mr. Bishop receives many invitations to speak at Japanese schools. In the current drive for funds, the Osaka

(*Continued on page* 18)

Eight nationalities are represented in this picture. The academy's 300 students are from 20 nations.

Principal Bishop meets with the Student Council. The curriculum is based on Ontario education system.

Academy's influence extends into Japan schools. Science students of Otsu Technical High School visit Principal Bishop's labs.

Students take an interest in Japanese economic life. Girls from Canadian Academy help with typhoon relief work at Nagoya.

Post-Lent Habits • Bread and Cheese

Letter from Japan

By FRANCIS H. MUIR

MANY eastern countries each spring celebrate what could be called "the big sweep."

Everybody's household belongings from grandmother's wedding kimono to junior's pet mice are stacked, on a given date, right in the middle of the street. The reason is to make it easier to wage war against dirt.

The last item brought out after all the furniture and clothing, is the three by six foot slab-shaped grass mat flooring. Placed tent-like with each piece supporting another, the flooring receives a merciless beating from bamboo sticks in the hands of the local huskies. It sounds like gunfire and brings the late-sleeper to the window in great alarm.

Any dirt has a hard time to find a place to settle down. The women dart here and there with dusters and cloths, Old-Dutch-Cleanser-style, and the boys dart in and out of the made-to-order grass-mat tents endeavouring to help, but more intent on playing cowboys and Indians.

For the big housecleaning task we habitually set a time. It almost becomes a festival, and in some cases even a sacred one. It becomes the ultimate in good living to too many of us. Cleanliness is only next to Godliness. Very often it blinds our eyes so that we do not progress to something higher. As the dirt flies up from the duster only to return into our homes as mud on someone's shoes or dust in a windstorm, so bad habits and sins, temporarily put in obeisance, too often find a way of returning in another form. Cleanliness is temporary; Godliness can be permanent. There is a difference between the new look and the new life. The spring clean-up should be eclipsed by the springing up of new life.

The ancient Teutons believed in Eastre, their local goddess of spring growth. Long ago, Christians started an annual celebration commemorating Christ's resurrection. They decided that it was to be held on the first Sunday following the first full moon after March 21st, the vernal equinox, significantly the beginning of the season of the year which has more light than darkness. They called this day Easter Sunday.

This festival means that sin has been taken away by the Lamb of God; that new life by the Holy Spirit has come in its place. At Easter we crown Christ Lord over death and King of Life. This crowning takes place in our hearts and lives.

Forever chasing dirt is insipid, negative and falls short. We have our risen Saviour to thank that there is more. It comes with the new birth. "If any man is in Christ Jesus, he is a new creation, old things are passed away, behold all things are become new." For every bad habit you have nailed to the cross during Lent, don't be satisfied until you have acquired a good habit to put in its place.

Letter from London

By PHILIP BARRON

THE churches are well to the fore in Britain's World Refugee Year campaign; in fact, Inter-Church Aid expects to raise at least one quarter of our new national target of £4 million (the original £2 million has already been exceeded). The effort has called forth a flood of ingenious fund-raising ideas. One of the most interesting is the "refugee lunch."

The basic idea here is that a group of people meet regularly to have bread and cheese (or something equally frugal) in place of their normal meal. They pay for this either a set price or what they will, so long as it is more than the cost and leaves a balance for refugees. The idea antedates World Refugee Year (students at Cambridge started it in 1956) and many who already take part in such meals plan to continue when WRY ends, for it is also a most appropriate way of helping the "war on want." Meanwhile, however, World Refugee Year is giving a fillip to the movement.

With some gentle boosting from the Oxford Committee for Famine Relief, who have prepared special posters and notes for organizers, the idea of public meals of this kind is spreading through the country. There seems to be a growing trend for people to want to *do* something or *give up* something to help the needy, rather than to just write a cheque or give a coin (a recent article on Work Camps in a Sunday newspaper brought 2,000 letters from people who were willing to work for nothing in a good cause).

I attended one of these bread-and-cheese lunches in Harrow, a comfortable London suburb. It takes place weekly in a church hall (most ministers are glad to oblige) and the first one was attended by the Mayor and the editor of the local paper. The food was served by lady volunteers from 12 noon until 1.45 and people came and went as they wished; about 80 in all (the next week numbers topped 120).

On long trestle tables were plates of cheddar cheese (cut into small triangles) and slices of bread. To drink, one was offered a choice of coffee or meat extract (squash is offered in some places, but at Tunbridge Wells you just get water!). I wondered whether the participants would be solemn or self-conscious, but it was not so. Men, women and children (toddlers included) sat and ate their frugal meal as if it were the most natural thing in the world, and chatted to their neighbours on the topics of the day. As I looked round the scene with the detached eye of an observer, and reflected on the number of refugee children who would be fed with the proceeds, I felt strangely moved.

After the modest expenses had been met, there was a balance from the collecting boxes of £12 2s. 10d. to be sent through the Oxford Committee to Korea, where I understand a hot meal for a child costs 2d. (1457 meals, I thought as I left the hall!)

Christopher Chataway, MP, the fam

Rev. F. H. Muir

Philip Barron

Rev. J. A. Davidson

Mrs. G. Taylor

• Washes His Hands • Beauty in Trees

ous athlete who helped to propound the World Refugee Year project, has urged that the bread-and-cheese idea be taken up nation-wide, not only in the form of a civic event, but also in offices, factories and private homes. He has suggested that on the last day of Britain's World Refugee Year (May 31) everyone should make do with a frugal lunch and give the money saved to the fund. It could be doubled as a result.

To help the campaign off to a good start, 60 famous people had a bread-and-cheese lunch in Mayfair's Westbury Hotel (a lovely story for the Press, who gave it generous coverage). Now the English Country Cheese Council has made a challenge offer of whole cheeses for the first towns or villages to join the drive!

Ad Lib

By J. A. DAVIDSON

OUR Good Friday task is to "survey the wondrous Cross." But it is not easy to do that. We never quite know what to make of the Cross. It distresses and disturbs us, it perplexes and worries us.

Sometimes we seek to avoid the discomfort the Cross engenders in our souls, seek to escape from it, by sentimentalizing the Cross. If we are made feel uncomfortable as we survey the Cross we think that there must be something wrong about the way in which we are looking at it: we are prone to judge the Cross by our own feelings about it.

But, I put it to you, no Christian should expect to be spiritually comfortable on Good Friday. This is the day in which our souls should be stripped of all evasive sentimentality, of all smug self-satisfaction, of all the let's-pretend kind of piety.

As you survey the wondrous Cross this Good Friday I ask you to let your thoughts be directed by a little cameo out of the background of the Cross, a little incident that comes from St. Matthew's account of the morning of the Crucifixion. This, of course, will not explain the Cross—but perhaps it will throw some light on it and help you to see some of its deep meaning.

You will recall that, through the treachery of Judas Iscariot, Jesus was arrested in the middle of the night and arraigned before the council of Jewish leaders. In a most irregular trial the council found Him guilty, and it desired that He be put to death. But to impose the death sentence was beyond its judicial competence, and the case had to be referred to the Roman governor of Judaea, Pontius Pilate.

Pilate, seeming to recognize the innocence of Jesus, argued with the leaders and tried to reason with the screaming mob. As a member of the Roman ruling class, he had a well-informed sense of justice. But the persistence of the leaders and the frenzy of the mob alarmed him. He feared an "incident," and he couldn't have that—after all, his future, his whole career, depended on his success in governing Judaea.

Pilate behaved in an entirely understandable manner. He was not a cruel tyrant. The rather skimpy evidence indicates that he was a good governor, firm but fair. But he couldn't risk letting the mob get out of hand. Of course, he could have used the troops he commanded to put down any riot—but a riot, even a little one, would be a nuisance, and things like that do look bad in reports to one's superiors.

So Pontius Pilate gave in to the mob. He compromised his sense of justice, his conscience, his soul — and turned over for crucifixion a man he believed to be innocent.

A few years ago when I was teaching the Good Friday story to a class in the children's school in a Canadian Army camp one small boy of nine years summed up this whole situation, inelegantly but accurately, when he blurted out, "Pilate was chicken!" I can think of no better way of putting it. Pilate's courage and his sense of justice failed him; he allowed cold-blooded expediency to obliterate conscience and conviction. And, as St. Matthew reports, "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude saying, I am innocent of the blood of this just person: see ye to it."

(*Continued on page* 18)

I Love Trees

By GLADYS TAYLOR

I LOVE trees. I love them when their brown limbs are bulging out in fat, moist buds which, with only the promise of green revealed, give them an odd misted-grey look.

I love trees when the leaves burst out in shimmering curtains of green which seem determined to hide the wrinkled brown of the parent-limb producing them.

I love them when the leaves are amber and red and yellow and gold; when they become such fashion-plates of autumn colour that they almost make one's senses reel — and the maples stand in veritable showers of liquid gold.

I love trees when they stand, ostensibly dead, in a sea of white snow. Their limbs are brittle, naked, harsh in outline and splay out in awkward dissymmetry against the snow-line and the sky-line. But even in their ugliness there is a certain pristine beauty, and I think I love them then most of all. Why?

Perhaps it is for the same reason that we love the Figure that once hung upon a cross. Except for its emotional beauty, that Figure was ugly. How could it be otherwise to the sensitive eye? — the white skin of the forehead blotched with blood clots from the thorns, the deep agony lines across the face, the tortured limbs.

And, as we love that crucified Figure, I love the trees when they, too, are crucified by wind and sleet and snow and frost. When they stand stark but unbowed, despite the conquest of the surrounding snow, a glorious symbol of the same resurgence of life promised by that Figure on the cross. •

SCHOOL OF GRAY

(*Continued from page* 15)

and Kobe Chambers of Commerce gladly sponsored the campaign, and Japanese firms have been contributing generously to a school that is primarily maintained for foreign children.

The curriculum of the CA is based on the Ontario system of education, to which the school is accredited. Every year junior matriculation diplomas are sent from Toronto to Kobe, inscribed with the names of Grade 12 students whom Mr. Bishop recommends. Some of the educational officials in Queen's Park refer to the "Canadian Academy" as "one of our schools."

Some lines of the school song run:

"And our thoughts will stray to far Japan,
And the school of gray 'neath Maya San,
And we'll all be true to ourselves and you,
The old Canadian Academy."

One graduate's thoughts stray back to the CA frequently, with feelings of deepest gratitude. I spent five of the happiest years of my life there, and next to my parents, I attribute to the Canadian Academy most of whatever may be good in my life. ●

Signposts

Beside the busy anxious hours
That line life's every day,
Forgotten trails of holy calm
Still arrowpoint the way

And bid the weary rest awhile
To note the silver call
Of seasons in the wind, and watch
The twilight shadows fall.

Amy Bissett England

AD LIB (*Continued from page* 17)

". . . and he took water, and washed his hands." In that dreadful little cameo, in which Pilate, knowing the right but choosing the wrong, is shown forth the tragedy in the heart of man. We can all understand why Pontius Pilate behaved as he did, for he was one of us: perhaps we are forced to give him a little sympathy.

The terrible truth of Good Friday is that Jesus was not sent to the Cross by exceptionally wicked men but by representatives of the best that the world at that time had to offer. Those who crucified Jesus were, as the Swedish archbishop, Nathan Soderblom, put it, "men like you and me"; and he added, "That is why we keep Good Friday."

A few years ago the American poet, Whitney Balliett, wrote these lines:

"If I could journey
where all the sounds of the world
still float, true and clear,
somewhere in the atmosphere,

I'd listen for
Pilate's speech,
and the splash
in the golden bowl
as he washed away his soul."

Yes, Pontius Pilate washed away his soul: and somewhere, "where all the sounds of the world still float, true and clear," the sound of Pilate washing his hands can still be heard. The tragedy of Pontius Pilate is the tragedy of all of us, and his act of washing his hands is a symbolic showing forth of the raw stuff of that human nature in which we all share—yes, Pontius Pilate was one of us.

". . . and he took water, and washed his hands." This points us to the forces, the forces which are in the hearts of all men, that put Jesus Christ on the Cross, and this is why no Christian can feel spiritually comfortable on Good Friday. As Dietrich Bonhoeffer, the German theologian who was killed by the Gestapo, reminded us, "The cross is God's truth about us." ●

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By EDWARD CRAGG

Mission Unhindered

THE Resurrection of Jesus meant that he rose to a world-wide ministry—a ministry in Jerusalem and Samaria, in Asia Minor and Greece, and throughout the whole world.

Therefore the Resurrection requires, as its logical consequence, a world-wide preaching of the Gospel, that all men may know and believe that the Lord of life has broken the bonds of death. The preaching of the Word must follow the pioneering path of a risen Christ.

This the early Christians sought to accomplish, to the limit of their ability and resources. A great New Testament scholar has suggested that the sub-title of the *Book of Acts* might be, "How They Brought the Good News from Jerusalem to Rome." This is indeed the theme of the first history of the Christian Church—the triumphant march of Christianity from its birthplace at Jerusalem, until it reached the capital city of the known world.

There are many exciting incidents in *Acts,* but none more thrilling than this simple fact, that as a result of the Resurrection a fellowship which had begun with a handful of Jewish fishermen became at last a Way of Life offered to all mankind.

Thus the Day of Resurrection was both a climax and a new beginning—the beginning of this vastly expanded and still continuing ministry of our Lord, and of all who call themselves his disciples.

So, if we would understand the true consequence of Easter, we must hear a risen Lord saying, "Lift up your eyes, and look on the fields, for they are white unto harvest."

White unto harvest, whether for Christians or communists, many of the world's fields are; but the people who live in them are mostly not white. Rather the world that is on our doorstep today is overwhelmingly black or brown or yellow or some combination of these.

Highly significant for anyone with a world-concern was a cover that appeared on the magazine *Time* early in January. It showed 31 mothers and babies from around the world; and of these only one was white. Significantly the white mother was the only one who had milk, orange juice and a large loaf of bread for her baby.

Such is our world, mostly non-white, and mostly non-Christian. Much even of its white population is non-Christian. A Christian worker asked a boy of 12 in Eastern Germany, "Do you know Jesus Christ?"

"No," he said politely. "Is he still alive, and will he bring us food?"

The Easter Gospel is the only Gospel for a world like this, for it brings all of it within the saving sweep of God's purpose, and thereby brings into the midst of its uncertainty, fear and distrust a glorious message of trust and hope. Easter assures us that no threat of evil, however ominous, can finally frustrate God's plan and purpose.

For a Christian, therefore, there is a world of reassurance in the word that

(*Continued on page 21*)

THE MUSIC MAKERS' CORNER

IT seems to me from the loads of uncovered books which young people carry home from school that homework consumes their evening hours. I attended a school in London where homework was unknown. Our books were kept at school. Exams were held without notice, and most of us passed. There were four good reasons why homework was never required: (1) Our school was open for 11 months of the year, with two days off for Christmas and two more for Easter. We attended for six hours daily with two recesses. Anything less than a coronation did not merit a half-holiday. (2) Our teachers were experts, and doing homework would have been an insult to their teaching ability. (3) There was perfect attention; severe punishment was given for misbehaviour. We were always there; never heard of germs so we didn't catch them. (4) There were no girls in our class, just 72 boys. All our teachers were men. The girls were in another part of the school and had lady teachers. Slow learners among girls and boys were allowed to stay for an extra hour to be coached by long-suffering teachers. We learned all the subjects you have, with emphasis on music and literature . . . and an English matriculation requires a fair amount of knowledge, imparted in those days by devoted men and women for the equivalent of $15 per week.

Fred. J. Howard

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Please describe the procedure one goes through to become a member of The United Church of Canada. I am an adult who has never been baptized.

A. We believe you should see your minister and he will carefully instruct you. Then your name will be submitted to the session. They may examine you, but more likely will accept the recommendation of the minister that you be received. Then you will publicly profess your faith in Jesus Christ, promise to keep God's Commandments and seek the welfare of his Church. The minister will baptize you in the name of the Father, Son and Holy Spirit—he may lay his hand upon you as he prays that God will confirm you. The members of the congregation may covenant together and the congregation stand to welcome you into full membership.

And the minister may extend the right hand of fellowship.

A public service is not to be regarded as an invariable condition; there may be occasions when the office-bearers of the church judge it prudent to follow another measure.

Q. Should a member of a church other than the United Church serve on the Committee of Stewards?

A. Yes. If the congregation elects him.

Q. When the minister is conducting the communion service should he ever place the Book of Common Order on the Communion Table, e.g., when he is breaking the bread—what does he do with the book?

A. We see no reason why he should not place it on the table.

Q. I am curious to know why grape juice is used and not communion wine in United Churches. Has this any connection with the United Church stand on total abstinence? Is this a policy of the United Church in general or the choice of individual congregations?

A. We don't know whether it is policy or not, but unfermented wine is certainly the custom. We would think members of AA and a good many total abstainers would resent use of fermented wine. We see no reason why anyone should object to grape juice, especially in a church like the United where communion is celebrated infrequently. There is a practical argument for use of fermented wine when communion is frequent and wine must be kept available. Wine keeps indefinitely, grape juice "spoils."

Q. By what body are trustees elected, and what is their term of office?

A. By the congregation for life.

In the last issue one of our questions and answers went this way:

Q. Are adherents of a congregation invited to vote on the question of building a new church?

A. Yes.

We should have said "They may be," or "Usually, yes." It is our observation that most congregations extend this courtesy to the adherents who are interested enough to attend congregational meetings. However, we have been reminded of the law on this matter which reads:

"The members of a local church who are entitled to vote at all meetings are persons in full membership, whose names are on the roll of the church. With the consent of these, adherents who contribute regularly to the support of the church may vote on temporal matters."

When Will the Kingdom be Established?

The Kingdom of God will be fully realized only in "a new heaven and a new earth." God will bring His purpose for mankind and the world to its final fulfilment in a new creation. In view of this new creation the word "where" loses its meaning. The important thing is that the perfect rule of God will be established in a new order adequate to express God's "No" to evil and His "Yes" to His original purpose in creating the world.

IN the Lord's Prayer Jesus taught His disciples to pray for the coming of God's reign on earth—"Thy Kingdom come, Thy will be done, on earth s it is in heaven." Elsewhere, however, esus looks beyond this age, and the eaching of the Bible as a whole is learly that the Kingdom of God will be ully realized only beyond this present vorld. The significance of this double train of thought lies in the fact that, vhile the Bible lays upon men a divine bligation to place themselves under God's rule and to do His will and therefore to pray that the Kingdom may come ere, along with this *duty* it teaches a *ope* of the perfect fulfilment of God's urpose for man and the world in a life eyond this present one.

The prophets of the Old Testament poke of "the day of the Lord," which s a term that corresponds to the establishment of the Kingdom of God in the New Testament. They thought of this ew order as coming on this earth.

The New Creation

Some later prophets (Isaiah 24-27 nd Daniel) and especially some writers n the period between the Old and New Testaments began a new line of thought. They thought of two worlds (or ages): his world, dominated by evil, but of emporary duration and doomed soon to pass away; and the world to come, ruled by God and everlasting. In some cases ve find a combination of the older point f view with this new way of looking at he problem. Hence arises the idea of a emporary Kingdom on the earth, to be ollowed by a final establishment of God's Kingdom beyond this earthly phere.

The idea of a temporary kingdom on arth is set forth in the Revelation of St. John in the form of a thousand years' eign of Christ along with his martyred saints who have been restored to life to reign with him. This has been called the "Millenium," a period which comes to a close with the destruction of Satan, with the resurrection and judgment, and the beginning of the perfected Kingdom of God.

We are not intended to take literally the idea of a *thousand years'* reign of Christ. What John is saying to us is that God is able to redeem this world, evil as it is; that the redemption of the world will be realized through Christ but not without the suffering and sacrifice of God's people; and that God's ultimate purpose reaches beyond this world-order to a "new heaven and a new earth" where all that is good on this earth will be caught up and fulfilled.

Only a new creation could be adequate to express the final purpose of God for man. But if we ask what this new creation is like we can only say that it is the counterpart of the "spiritual body" of which Paul speaks, as this world is the counterpart of man's physical body. The new creation embodies perfectly the fulfilment of man's life according to God's purpose. It will be the marriage of heaven and earth, in which the glory of God will be revealed fully. Man's rebelliousness will be overcome. Separation from God will give way to perfect communion. God will dwell with men and "they shall see His face." ●

from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

MISSION UNHINDERED

(*Continued from page* 19)

Luke uses to describe Paul's Christian witness in Rome. The word is UNHINDERED; it is the last word in the *Book of Acts.*

Paul was a prisoner, chained to a soldier-guard. This chain was a daily reminder of Cæsar's power and Cæsar's judgment. Yet the word that Luke chooses to describe Paul's ministry under these circumstances is UNHINDERED.

Easter tells us that in this world and the next, a Christian's witness to a living Lord is UNHINDERED. ●

Easter Paradox

Tears for the Passion
Penitent shed
Seep into garden
Dormant or dead
Bringing to life
To fruit in its season
Harvest denied by
Process of reason:

Light out of darkness
Joy out of pain
Freedom in harness
Love at the rein
Having by giving
Finding through loss
Abundance in dearth
Riches in dross.

Crushed in the milling
Whole in the milled
Living by dying:
Easter fulfilled.

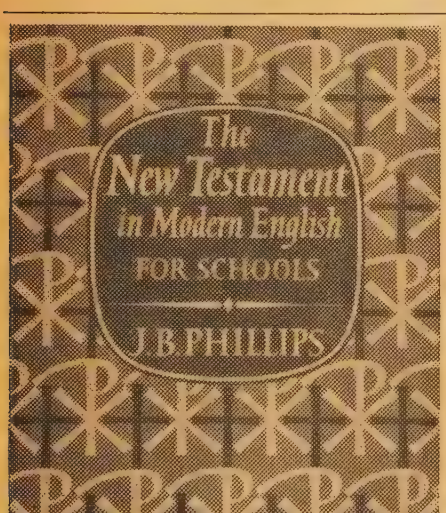
—Doris King

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WHEN our minister visited us the other day he picked up *A Treasury of Christian Verse,* opened it and exclaimed, "Oh, Hugh Martin!" By the tone of his voice we knew he was familiar with all the good things Mr. Martin has given us. This is the 13th volume in the series *A Treasury of Christian Books* of which he is editor, and it *is* a little "treasury", indeed. Mr. Martin explains it is more than an anthology of religious verse in general. It is concerned with Jesus Christ, Himself, as reflected in English verse through the centuries from the beginnings of our poetry to the present day (Ryerson, $2). . . Mrs. Franklin D. Roosevelt, in a recent interview on books with Rod Nordell for *The Christian Science Monitor,* spoke of her heritage of reading from the days when "it was the only entertainment. . . . It was taken for granted. You learned to read and then you read." Commenting on President Roosevelt's interests, she said, "Of course a great deal of my husband's speeches and proclamations had their inspiration in the Bible. Any Groton boy knew the Bible. . . Since that's about the greatest literature we have, he used it." . . . I'm not much on modern poetry," Mrs. Roosevelt explained. "I have a young friend who likes T. S. Eliot. I can go so far and then I'm lost" . . . Her reading includes reading aloud to her grandchildren. "I'm very fond of the collection that Stevenson made, *The Home Book of Verse, Old and New.* . . I like Stephen Vincent Benét's *John Brown's Body.* . . I like the *Oxford Book of Verse.* . . McClelland & Stewart has announced that Marion Keith's 14th book *The Grand Lady,* set in Ontario's Simcoe County, will be brought out this month. She has been writing for more than 50 years. Marion Keith is the pen name of Mrs. D. C. MacGregor, wife of the late Rev. D. C. MacGregor, who for many years was minister of St. Andrew's United Church, London, Ont.



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A Faith to Live By

By Harry Hutchison. (Wilde. $2.00.)

Reviewed by J. H. Arnup.

This might be called a book of practical apologetics. The author is uncompromising and aggressive in his claims for the reality and the relevance of the Christian faith. He believes that "It is not intellectual honesty but moral cowardice which makes most people reject the Gospel." It is, however, not so much against the skeptic as the nominal Christian that his attack is launched. The faltering witness of the pew and the uncertain trumpet in the pulpit are alike condemned. The book is made more interesting by frequent literary references and quotations. The author is a Scotsman presently serving as a pastor with the Presbyterian Church in Canada.

A Manual for Ruling Elders

By Louis H. Fowler. (Harriston Review, Harriston, Ont., $1.50.)

Reviewed by W. G. Berry.

This is a good book on the eldership. Especially suitable for elders of the Presbyterian Church in Canada, it will be useful for elders in any branch of the Christian church which uses the Presbyterian form of church government.

In the attempt to create background it sometimes ranges far afield, and includes in its discussions a charitable account of Church Union from the minority point of view, as well as some views on church architecture and symbolism, church worship, and even whether flowers should be placed on the communion table, and whether the congregation should rise when the minister enters.

Despite this somewhat extraneous information this book should prove helpful to all who have responsibility for, and interest in, church government. All sessions might profitably use it as a study book.

"The Mind of St. Paul"

By William Barclay. (Collins, $3.50.)

Reviewed by A. A. Scott.

Purchasing a book by William Barclay is never a mistake. One can be sure of a scholarly treatment of the subject presented in an attractive and readable form which even the layman without theological training will find instructive and entertaining. This book is no exception. The writer shows how Paul, by his birth and ancestry was a man of two worlds—the world of the Jew, and that of the Greek and Roman—and because of his early life and training was fitted to interpret them to each other, and make the most of both.

The message of Christ was undoubtedly meant for all men, but Christianity was cradled in Judaism, and if it had not been for the thinking and preaching of the great apostle to the Gentiles, it would probably never have grown beyond a small Jewish sect. While remaining throughout his life essentially a Jew, he was a Jew with a world outlook. "Here indeed was the man prepared by God to be the bridge between two worlds, and to be the bridge by which the Gentiles might come to God."

In comprehensive fashion, Dr. Barclay deals with the whole subject of Paul's theology, and disposes completely of the view that has sometimes been advanced that the Jesus of the Gospels and the Christ of the Epistles are two entirely different persons who have no real relation to each other.

This is a book which both the ordained minister and the Christian layman will find it worthwhile to have in their libraries.

The Revelation of God in Human Suffering

By Wayne E. Oates. (Ryerson, $3.75.)

Reviewed by Harvey G. Forster.

A thorough theological study of suffering, but without the warmth, the evangelical concern which intimate contact with suffering would normally engender!

The book contains a series of excellent sermons, some of which are only vaguely connected with the problem of suffering.

Suffering is purposeful; through suffering specific Christian values are developed. Through suffering men attain maturity and are knit closely with one another in a disciplined community. Through suffering men learn to cease to rely on themselves and to open their hearts to God.

All of this may be true. It would seem that the answers are too easily given. It may well be that there are no answers to the problem of suffering, that what man needs in his suffering is not intellectual answers, but rather the sympathetic assurance of the presence of a Friend who himself has suffered.

Easter

Rise, heart; thy Lord is risen. Sing
His praise
Without delayes,
Who takes thee by the hand, that thou
likewise
With Him mayst rise:
That, as His death calcinèd thee to
dust,
His life may make thee gold, and
much more, just.

Awake, my lute, and struggle for thy
part
With all thy art.
The crosse taught all wood to resound
His name
Who bore the same.
His stretchèd sinews taught all strings,
what key
Is best to celebrate this most high
day.

Consort both heart and lute, and twist
a song
Pleasant and long:
Or since all musick is but three parts
vied
And multiplied;
O let Thy blessed Spirit bear a part,
And make up our defects with His
sweet art.

George Herbert, 1593-1633, From "A Treasury of Christian Verse"

This He Believed

By Robert O. Ballow. (Macmillans, $3.50.)

Reviewed by A. J. Wilson.

In well chosen passages from the Old Testament and a few extra canonical Jewish writings, the author of **This He Believed** describes the religious teaching which Jesus would have received as a Jewish youth. This forms the background out of which his own message grew. Selected extracts from the New Testament portray the heart of his gospel — the gospel of love. There are no interpretations, few explanations. The Bible—King James Version—is allowed to speak for itself. Beautifully printed and artistically illustrated with original drawings, it would make a choice gift.

The Pioneer

By Kenneth A. Kuntz. (Bethany, $1.75.)

A book of 40 meditations on the general theme of pioneering; a pioneer being one facing a new life experience. The plan of the meditations is uniform and effective; statement of theme, Bible text, introduction, theme illustrated, brief exposition and concluding prayer. Each meditation not over 500 words. Interesting, helpful, good to start the day with.

Devotional Introduction to Job

By Andrew W. Blackwood, Jr. (Baker, $2.95.)

Reviewed by A. J. Wilson.

Andrew W. Blackwood, Jr., is a minister in the active pastorate who has found time to do a book on "Job". The author disclaims any attempt to write a critical commentary. He does, however, in a rather lengthy foreword discuss questions of authorship, date, purpose. The body of the book is not cluttered up with these technical details. Taking fairly large quotations from Job, the author uses them to unfold its theme and message. It is good expository preaching. Ministers will appreciate its homiletical value. Many laymen who have passed "Job" up as too difficult to understand, will be surprised how clear it becomes at the hands of this gifted preacher, how contemporary the problem with which it deals.

More Than a Prophet

By Brian Hession. (British Books, $3.75.)

Reviewed by A. J. Wilson.

This is a book on the life of Jesus written in the modern mood. The language is simple, the style conversational. The teaching of Jesus emerges naturally out of life situations in a rural community. The people around Jesus reveal their differences in character and temperament by their conversation. They are very real people, just the kind we might meet in our ordinary day's work. There is a haunting naturalness about the story which is hard to describe, but which produces in the reader a deep emotional reaction. It can be read with interest by all ages.

Many will find it good devotional reading.

A Book of Services and Prayers

Compiled by a Committee appointed by The Congregational Union of England and Wales. (Independent Press Ltd., London. $2.75.)

Reviewed by Mervin A. Bury.

The committee responsible for this comprehensive guide to the conduct of divine worship has made an exhaustive study of the liturgical literature of the Christian Church from its early beginnings.

Part I contains orders of services for worship and the sacraments and for special occasions.

Part II consists of prayers—160 pages of appropriate prayers for all occasions, from liturgies and the great masters of prayer dating from early Christian times. These prayers form the most usable portion of the book, particularly for Canadians.

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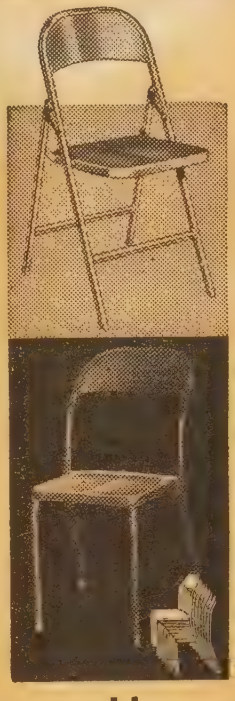

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About People and Places

Crosby photo

Pork loading at Halifax for Far East

Food for the Hungry

Forty car loads containing two million pounds of canned pork have been shipped from Canadian ports for overseas relief.

The meat was the gift of the Canadian government and shipping charges were met by churches and church agencies connected with the Canadian Council of Churches.

Seven car loads went to Europe—Greece, Italy, Austria, and to Antwerp for distribution to Central Europe. 33 car loads were shipped to the Far East—Japan, Korea, Taiwan, Hong Kong and Okinawa.

The World Council of Churches Division of Inter-Church Aid paid the charges to Europe. For the shipments to the Far East The United Church of Canada paid for four car loads, amounting to $8,933.71; the Anglican Church for three car loads, the Presbyterian Church made a contribution of $1,000 and the balance was paid by Church World Service. The total cost for shipping the forty car loads was $88,384.94.

University Bible Course

Christians will pay the same amount for Biblical knowledge courses as for those in salesmanship. This has been proved by the University of Waterloo which, after consultation with the Canadian Council of Churches, set up such a course three years ago.

Non-denominational, it consists of two terms of 13 weeks each, two hours one night a week, at $25 a term. Registration has increased with each term, and at the end of the second year there was a unanimous request for the course to continue two years longer. The Stratford Ministerial Association, with assistance from Waterloo, has organized and carried out a similar course for the past two years.

Dr. G. Elmore Reaman of the Waterloo Department of Education contends that educated people in the churches are not interested in the superficial course in Christian education which presupposes that people learn by sitting and listening —and not studying. Intensive study of the Bible, he says, can only be appreciated when explained by highly qualified instructors. All ministers are not teachers or can find time for adequate preparation.

Anglican Appeal rejected

Prime Minister H. F. Verwoerd of South Africa gave a categorical "no" to the request of the Anglican Church to see a deputation seeking repeal of the Groups Act, the segregation of racial groups in separate zones. Capetown's Anglican Bishop **Dr. Joost de Blank** said that meanwhile the Anglican Church hopes to meet with leaders of the Dutch Reformed Churches and to stress the denial of fundamental Christian theological principles by the Groups Areas Act.

Byron's New Centre

Population explosion in **Byron, Ont.,** in the last decade made it necessary to erect a new church in 1956 and to plan a modern, $108,000 **Christian Education Centre.** This was opened late last month in a service conducted by the minister, the Rev. Clifford Park, and dedicated by the Moderator, the Rt. Rev. Angus J. MacQueen, assisted by London Conference President, the Rev. Duncan Guest. The Rev. C. M. Ferguson, conference Christian Education Secretary, was the speaker.

From a population of less than 1,000 in 1950, Byron has grown to over 4,000. Church membership has increased from 167 to 800 and Sunday school enrolment from 159 to 740.

Lutherans seek immigrants

The **Lutheran Church of America** will carry out an experimental programme of evangelism to reach the thousands of Lutherans who annually immigrate to Canada from Europe. Ten thousand dollars has been allocated by the Board of Social Missions to this programme.

A special staff member will go to a number of urban areas in which immigrants live. His job will be to locate them, conduct evangelism missions and seek to integrate them into established Lutheran congregations of the Western Canada Synod.

Approximately $125,000 has been spent in the past six years by the Canada Synod for a welfare ministry among immigrants through four immigration and service centres at Montreal, Toronto, Hamilton and Windsor.

New Black Watch Padre

The First Battalion Black Watch of Canada stationed in Soest, Germany, welcomed its new chaplain recently. **Honorary Captain, the Rev. V. H. Johnson,** Regina, Sask., United Church minister, was inducted into his new duties as Protestant chaplain by Major Joseph Cardy, Toronto, Senior Chaplain for the 4th Canadian Infantry Brigade Group,

Nat. Def. photo

Lt. Col. D. MacLennan welcomes Capt. and Mrs. Johnson *(see story above)*

and Capt. Alex MacRae, Chairman of the Chaplain Committee. At the reception later, the unit commanding officer, Lt. Col. D. MacLennan welcomed the new Padre and Mrs. Johnson.

Capt. Johnson, a graduate of the University of Saskatchewan and St. Andrew's College, served as chaplain in the RCAF 1942-5, and joined the army as Protestant chaplain in 1952. Since then he has served in Wainwright, Alta., Japan, Korea, Regina and Winnipeg before his present posting.

Sandra Meets UNICEF Chief

Canada in New York

Sandra Taylor is home in Gander after a wonderful weekend in New York. A Canadian Girl In Training from a group in the United Church at Gander, Nfld., she was chosen to present the $200,000 cheque from Canadian children, collected on Hallowe'en for the world's children. Accompanied by Mrs. Jean Arnold Tory, National Chairman of the Canadian Committee for UNICEF, and Miss Ruth Tillman, Christian Education Field Secretary for Newfoundland, Sandra made the presentation to Mr. Maurice Pate, Executive Director of the United Nations Children's Fund, in a room filled with posters telling the story of the work done by UNICEF. Others present for the ceremony were Mr. J. G. Halstead, Counsellor at the Canadian Mission to the United Nations, and Mrs. Adelaide Sinclair, Deputy Executive Director of UNICEF.

Sandra toured the United Nations Building, bought souvenirs in the gift shop, had lunch as a guest of UNICEF, and later saw New York's Planetarium.

Honour Oldest Minister

Thamesville, Ont., United Church recently honoured the oldest minister in the London Conference. On his 88th birthday, the **Rev. L. Bartlett** received the greetings of his former congregation and their sincere appreciation of work which he has continued as a member of Session. The minister, the Rev. P. D. Cameron, expressed good wishes, and Mr. Lloyd Mitton presented a Bible and Hymnary.

23 Years in Sunday School

The Ruscomb, Ont., United Church, at a Sunday after-service, honoured **Mr. Vester Fenner** who has retired after 23 years as Sunday school superintendent. His successor, Mr. Shannon Olson, and his assistant led in a short programme, and the Rev. Frank Cant thanked the former superintendent and his wife for their work in the community, and presented a gift from teachers and Sunday school children.

Name Huntington staff

Board and other appointments have already been made for the United Church's Huntington College, to be affiliated with the newly-formed Laurentian University of Sudbury, Ont. These are subject to ratification by the Board of Colleges and Secondary Schools.

The first president will be the **Rev. E. S. Lautenslager** who headed the university drive. He will continue as minister of St. Andrew's United Church, Sudbury. The **Rev. J. W. E. Newbery,** executive secretary of the Northern Ontario University Association, was named principal of Huntington College and professor of religious knowledge.

Other appointments include **Mr. Don Best,** General Manager of the Kalamazoo Vegetable Parchment Company at Espanola, Chairman of the Board of Regents; **Mr. J. Walter Tate,** Sudbury, Vice-Chairman and Chairman of the Property Committee; **Mr. T. M. Palmer,** Treasurer of the Board of Regents and Chairman of the Finance Committee; **Mr. Norman Wadge,** Copper Cliff, Personnel Committee Chairman.

Plans are being made to open Huntington College in temporary quarters in September.

Sector in every Sector

The **Sector Plan of Finance** is being used in a thousand churches co-operatively with the annual Every Person Visitation, and another thousand, individually.

Initiated by the Stewardship Committee of the Canadian Council of Churches in 1955, it has achieved its five-year goal of covering the country. The Sector Plan is now in full swing in cities and towns and in rural areas.

The Rev. Sterling J. Kitchen, associate secretary, Missionary and Maintenance Department, and director of the plan for the United Church, reports that the financial returns have averaged an increase of 28 to 30%. Individual successes are exciting. A church on the East coast came up from $34,000 to $51,000; one in an Ontario town from $14,000 to $25,000; a small suburban church shot from $7,000 to $26,000. A total of the church budgets in the co-operative scheme would run somewhere in the vicinity of 25 millions or more.

The mission effort has increased and the Sector Plan has had a largely beneficial effect on all congregations. A

(*Over*)

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church in northern Ontario writes: "Not only did we achieve a higher financial result than was our goal, but furthermore, the interest in the life of the church here has seen a remarkable increase. We are receiving about 30 new members into the church and we have 70 to 100 new contributors to count on for the coming year."

"The Sector Plan has increased the understanding of stewardship," a young western minister writes. "It has also created a better fellowship among participating churches. This has been particularly true in our smaller congregations."

Thirteen different denominations have been involved in the Sector Plan. Anglican, Baptist, Presbyterian and United Churches have majored in the effort, but the Church of Christ Disciples and Evangelical United Brethren have joined in, and others are interested. An international effort has been made in the two Sault Ste. Marie churches in Ontario and Michigan, when they joined in the Every Person Visitation. An Ontario local Sector Plan director has introduced the idea into Hong Kong.

"It is a great day when men go out for money and come back with men," Mr. Kitchen says, "and when they do it not in isolated instances but as a general pattern across many denominations and across the country, the church is moving forward."

Danforth Takes Refugees

Mr. and Mrs. Edgar Kaneps and their nine-year-old daughter, Zane, will soon leave a German refugee camp to make a new home in Canada. The Latvian family are being sponsored as immigrants by the congregation of Toronto's **Danforth United Church.** Mr. Kaneps is an architect, his wife a pharmacist.

The Danforth church is one of the first to take such action. According to the United Church Committee on World Refugee Year, many others want to do something but don't know how to go about it. New order forms have been sent to all ministers who already have information on sponsorship, as well as about materials available — booklets, posters, films, tapes, etc., and lists of available speakers.

Other Faiths

The World's Great Religions was the subject of addresses sponsored by the Hi-C on six Sunday evenings at **Royal York Road United Church** in Toronto. Over 1,200 people heard representatives of each outline their faith. Three laymen, Dr. R. C. Sharma, nuclear physicist from India, Mr. Robert Huang, chemical engineer from Formosa, and Mr. Wahid Zaman, a history professor from Pakistan, spoke on their individual religions—Hinduism, Buddhism, and Islam. Rabbi Michael Celinker, assistant at Beth Tzedec Synagogue, Toronto, upheld Judaism. Mr. Idias Hamid, Trinidad, now in Canada studying for the Christian ministry at Victoria University, spoke on "I was a convert from Islam." Rev. J. R. Hord, the minister, compared the various religions in an address "Is One Religion as Good as Another"?

National Defence photo

With heads bowed, officers and men take part in remembrance services on the forecastle of the destroyer escort, HMCS Crusader.

With the Navy

The Royal Canadian Navy on Sunday, May 8, will commemorate two events. Special services will be held to remember the sacrifice of all those who gave their lives at sea; and to mark the Navy's 50th anniversary.

Hungarians Celebrate Freedom

The **Hungarian congregation** of the United Church in the Kitchener, Galt, Guelph and Preston area joined with the Brantford Hungarian Benefit Society in commemorating the beginning of their country's struggle for liberty and independence. The celebration took place in Columbus Hall, Galt, last month, with guest speakers the Rev. Merrill J. MacLeod, Trinity United Church, Guelph, and the Rev. B. Karolyfalvi, minister of the Hungarian church.

Gowland Comes Back

Dr. William Gowland, British authority on the church and industry, will re-visit Canada April 19 to May 20 under the auspices of the United Church's Board of Evangelism and Social Service.

Dr. Gowland believes that this country is now in the thoes of an industrial revolution and his purpose in coming is to assist in setting up a permanent structure of industrial evangelism which will relate industry, both management and labour, to the church. The tragedy of the church in Britain during the industrial revolution there, he says, was its failure to hold the working class within its fellowship.

The emphasis during the Canadian tour will be on instruction and planning with small groups of laymen and ministers, rather than on large public meetings and addresses. He will visit Vancouver, Winnipeg, Five Oaks (Ont.), Montreal, Sydney and Newfoundland. Strong committees have been set up in all these areas and leadership will come from both management and labour. The chairman of the central committee on arrangements is the distinguished expert in conciliation, Judge Walter Little of Parry Sound.

Dr. Gowland, who is a member of the British Transport and General Workers' Union and an honorary member of the Canadian Trade Union Movement, maintains a close liaison with management, unions, chambers of commerce. During his 18 years of pioneering in industry he has spoken in over 3,000 factories, mines and unions. He visits colleges and schools, public houses and night clubs and similar places where, as he says, "men and women work and play and sweat and swear."

He founded the Luton Industrial Mission in 1954. It is responsible for the training of ministers and laymen and the co-ordination of industrial evangelism throughout the British Isles.

Overseas Relief Grants

Grants amounting to $116,800 were made to refugee projects at the recent meeting of the United Church's Overseas Relief Committee. These are for particular refugee projects, and for the needs that cannot be met by World Refugee Year and must be carried on by the World Council of Churches.

Direct grants were made by the United Church to the following: $20,000 to Hong Kong for relief work being carried out by our missionary representatives; $5,000 to Korea for continuing work among refugees; $1,000 to the German Pastors' Retreat centre in West Berlin; $1,800 for scholarships for overseas students; $1,000 to new vocational and recreational work by the YMCA in Eastern Europe and the Near East.

To the $4,000 emergency grants announced in the April 1st issue, the Overseas Relief Committee added $1,500 to the Kinugasa Hospital in Japan recently destroyed by fire.

The Committee voted $82,500 to be administered through the World Council of Churches' Department of Inter-Church

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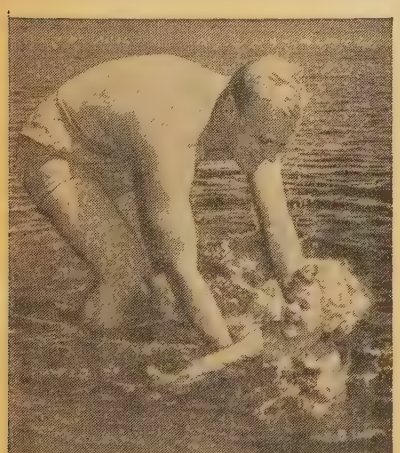

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ECLOF (Ecumenical church loan fund)	2,000
Near East Relief	8,000
Health—Casa Locarno	2,000
Vietnam	1,000
Kikiyu—Kenya	2,000
Kikiyu—Kenya Recreation Centre	2,000
Waldensian Church	5,000
Pakistan	1,000
Evangelical Church, Spain	2,000
Evangelical Church, Austria	2,000
Evangelical-Reformed Church, Poland	1,000
Reformed Church, Hungary	2,000
Cimade (France)	5,000
Special services, Eastern Europe	5,000
Indonesia	1,000
Scholarship Fund	500
Algeria	1,000
Undesignated (for emergencies—flood, famine, hurricane)	15,000
	$82,500

70 Years a Musician

Wascana United Church, Regina, Sask., last month dedicated its new organ in grateful appreciation to **Mrs. M. J. Buck**, who has been in the ministry of music for 70 years. She was organist with this church when it was the Fourteenth Ave. Methodist church. She served in that capacity again from 1927-30 and since 1949 when she "temporarily" assumed the duties of organist and choir leader.

Missionary Heads Programme

United Church India missionary, the **Rev. Robert M. Clark, ThD,** has been appointed secretary of the Board of Theological Education of the National Christian Council of India. He will head up a programme for the preparation of theological literature in all the major languages of India. He will continue to live at Indore, where he is now on the staff of Union Theological Seminary.

17.2% Increase

The Missionary and Maintenance Department reports contributions of $777,185, 17.2% above last year's givings of $663,092. Ten conferences exceeded 1959 figures. Amounts are given below with 1959 totals in brackets:

Newfoundland, $4,338 ($5,321); Maritimes, $60,482 ($42,735); Montreal and Ottawa, $65,669 ($65,264); Bay of Quinte, $61,729 ($45,647); Toronto, $173,228 ($148,632); Hamilton, $112,383 ($93,022); London, $87,532 ($69,575); Manitoba, $51,354 ($41,111); Saskatchewan, $43,862 ($38,429); Alberta, $48,686 ($40,557); British Columbia, $55,765 ($51,592); Donations, $12,149 ($21,207); One Dollar Club, $8.

Build in Waterloo

The 287-member **Parkminster congregation,** Waterloo, Ont., hopes to dedicate its Christian education wing at Easter. Voting in January on a two-stage $108,000 building project, work was begun immediately on a site near a park where Guelph Presbytery owns land for a proposed senior citizens home. The manse will be in the same area.

New Superintendents Named

Three new Superintendents were named by the Board of Home Missions at their Annual meeting last month.

The **Rev. F. L. H. Stymiest,** North Bay, will succeed the Rev. James Lyttle as Superintendent for northern Ontario, the **Rev. J. Milton Fraser,** Armdale, N.S., will take over from the Rev. W. S. Godfrey in the Maritime Conference, and the **Rev. K. MacMillan** will be the new Superintendent in the Montreal and Ottawa Conference.

Expanding French language work and church extension in the Montreal and Ottawa Conference make necessary a division of the work now carried on by the Rev. Gordon Porter. He will continue as Superintendent of the Bay of Quinte Conference.

Something Unique

The **Couples Club of First Church,** Galt, founded 17 years ago by the Rev. T. T. Faichney, marks its anniversary by honouring the couples who are celebrating their silver wedding. This year's programme was unique in that the method used was the tape recording. In this way families took part, completely surprising their parents and making an interesting programme.

On Radio and TV

Dr. Gorwill

The Rev. James Gorwill, Canadian Memorial United Church, Vancouver, B.C., will broadcast over the Dominion network on the Church of the Air on Sunday, April 24, 4.30-5.00 p.m. EDT.

Mr. Thompson

On Easter Sunday, April 17, the service from Westmount Emmanuel United Church, Montreal, will be televised over the Canadian Broadcasting television network at 11.00 a.m. EST. The minister, the **Rev. Callum Thompson,** will preach.

New Church for Old Congregation

St. James United Church, Waterdown, Ont., founded 117 years ago, will erect a new $160,000 sanctuary this summer. The first church, built of hand-hewn planks later covered with stone work, still stands and served for some 90 years. It was sold a few years ago when the property for the new church was purchased to meet the expanding needs of the 560-member congregation. Services are presently being held in the Christian education centre which was erected three years ago at a cost of $103,000.

For Couples only

A lapel pin designed by Evan K. Jones, a member of the Married Couples Club of Valois United Church, Montreal, has been selected for use by United Church Couples' Clubs. It was chosen from 60 entries across the country, by a committee representing the Board of Christian Education.

The contest for a pin design was sponsored by the Couples Club of Gaetz Memorial Church, Red Deer, Alta.

Co-operation in Kootenay

Kootenay (B.C.) Presbytery met in the new Youth Centre of the East Trail United Church, and assisted at the dedication by the minister and presbytery chairman, the Rev. D. R. Stone. Members of the Kootenay Deanery of the Anglican Church joined with presbytery for the presentation of papers and a discussion on the Sacraments and the relation of faith and belief.

Active in Church Union

The **Rev. C. E. Cragg,** father of Board of Men Chairman, Prof. L. H. Cragg, Vice-President of the University of Alberta, and Frank of Vancouver, died March 14 at Toronto. He was ordained in 1901, served three years in Lethbridge before returning to Ontario, where his ministry extended over 45 years. He was active in the Church Union Movement. Following retirement in 1945 he continued to serve as a supply preacher in the Toronto area. . . **Rev. Joseph Coulter,** Toronto, died on March 16. Ordained in 1902 he served in the Alberta and the central conferences. Following retirement he took charge of the Dawes Road United Church, Toronto, for four years. . . **Rev. C. McDiarmid,** Nanaimo, B.C., died March 5. Ordained in 1894 he served the church in the western conferences, retiring in 1938.

The **Rev. W. E. Honey,** father of the Rev. T. E. F. Honey, Acting Secretary of the Board of Overseas Missions, died March 19 at Toronto. Born in the area and educated at Lindsay, and at Victoria College, he returned after ordination in 1910 to serve the Church in the Bay of Quinte conference. Retiring from Cavan in 1947 he made his home in Lindsay. . . **Rev. Herbert D'Arcy Whitmore,** Overbrook, Ont., died last month. He was ordained in 1900 and after serving in Newfoundland and London, Ont., held a number of charges in the Montreal and Ottawa conference. He retired in 1941.

Mary, wife of the Rev. Dr. C. A. Mustard, died March 15 at Toronto. . . **Ida M.,** wife of the late Rev. Robert Milliken, Ottawa, died March 7. For a number of years she was a regular contributor to the church paper. **Mary,** wife of the late Rev. H. J. Pritchard, died at Toronto, March 5. . . **Martha,** wife of the late Rev. W. L. Hall, Vancouver, died January 21. . . **Florence,** wife of the late Rev. Samuel A. Laidman, Queenston, Ont., died March 9. . . **Lillian,** wife of the late Rev. H. I. Horsey, Ottawa, Ont., died March 13.

Anglicans Approve Union

The Church of India, Burma, Pakistan and Ceylon (Anglican) has given "general approval" to the plan of church union and sent it down to constituent dioceses for discussion. The 30-year-old negotiations provide organic union of seven denominational bodies in two united churches, one in North India and the other in Pakistan. These include, in addition to the Anglican, the United Church of North India (with which The United Church of Canada is directly connected), the Methodist Church in Southern Asia, the Methodist Church (British and Australian conferences), the congregations associated with the Baptist missionary societies in India and Pakistan, the Church of the Brethren and the Disciples of Christ. The Church of South India is the only United Church in which the Anglicans now participate.

Writers' Contest

The Christian Writers' Conference is conducting a nation-wide contest to encourage Christians to think more seriously of the ministry of writing. A 600 word manuscript must be written on a subject that could be submitted to Christian publications or daily newspapers. Suggested themes include: Prayer, Bible Study, Church and Sunday School work, Christian Psychology, Teaching and Missionary experiences.

A list of contest rules may be obtained from Mrs. Dorothy Wilson, Secretary, 1563 Northmount Ave., Port Credit, Ont.

Publishing House Notes

I DO not know how many Canadians read *The Saturday Review of Literature.* I regard it as the best book review magazine that comes to my desk. I respect greatly its editor, Mr. Norman Cousins, who has wide humanitarian interests far beyond his publication.

Recently he visited Dr. Albert Schweitzer at his jungle hospital in Lambaréné, Africa, to persuade that famous man to prepare a statement on international peace, and also to rescue some unfinished manuscripts which conceivably might be lost or destroyed. Mr. Cousins has written the story of his visit which will be published in May under the title: *Dr. Schweitzer of Lambaréné* ($3.95). The account is absorbingly interesting and instructive concerning this world-famous teacher, musician, and doctor.

The Book Steward.

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299 Queen St. West, Toronto 2-B, Ont.

1. HELP WANTED

A BUSINESS manager and cook are needed for church camp in Bruce County. Cabin accommodation, board and salary. July and August. Write Rev. R. C. Kaill, 63 Forbes Avenue, Guelph, Ont.

ATTENTION! Woman Superintendent for resident camp for mothers and children, July and August. Skill in human relations essential. Camp experience desirable but not imperative. Duties mainly administration, supervision of counsellors and campers. No responsibility for food services. Programme staff engaged. Adequate remuneration. Mrs. Fred Graham, Bolton Camp, 22 Wellesley St. East, Toronto 5. WAlnut 2-3126.

CAPABLE young woman to care for two small children at modern cottage in Muskoka from mid-July to mid-August. Please reply, giving particulars and expected salary, to Mrs. John Currie, 82 Leaside Place, Waterloo, Ont.

CHAPLAIN for Central City Mission, Vancouver. This mission (interdenominational) in the downtown area of Vancouver was established over fifty years ago to administer to the spiritual and welfare needs of the men of Vancouver's skid row. The Mission building is a six-storey structure with auditorium for 300, beds for 275, and other necessary facilities. In addition, this Mission operates a small home for lads within the city and a "ranch" for others in the Fraser Valley. The Chaplain would be responsible for all religious services, counselling, rehabilitation and allied activities. Applications with pertinent information as to age, training and qualifications, should be mailed to Mr. C. F. Daly, 220 Abbott Street, Vancouver 4, B.C.

DIRECTOR of Christian Education required for Rideau Park United Church, Ottawa. Women experienced in Christian Education please write to Rev. J. A. O. McKennitt, 2203 Alta Vista Drive, Ottawa, Ontario.

FUND-RAISING Director with minimum of twenty successful canvasses, interested in teaching Stewardship programme, active churchman. Methods Association for Church Finance, 698 Weston Road, Toronto, Ont.

HOUSEKEEPER wanted, for elderly retired minister and wife in apartment in North York. Box 159—THE UNITED CHURCH OBSERVER, Toronto.

NORWAY House (Manitoba) Indian Residential School requires immediately, third class Engineer—salary $3,300, plus furnished house, fuel and light for married man. Travel assistance and one month's paid salary. Write to the Principal.

TEACHING OPPORTUNITIES

in United Church Schools in Newfoundland—for Elementary and High School teachers. Salaries $2,400.00 to $7,000.00 depending on qualifications and experience. Travel grant available. Write Charles L. Roberts, Superintendent of Education (United Church), Department of Education, St. John's, Newfoundland.

WANTED—Director of Religious Education for St. Andrew's United Church, Truro, Nova Scotia. Reply to Mrs. T. C. C. Sodero, 94 Smith Ave., Truro, N.S.

1B. RETIRED OR RETIRING MINISTERS

ORILLIA, Ont., St. Paul's United Church desires a retired minister from July 1st, 1960, for visitation and other pastoral duties. Interested ministers please write Thomas Houston, c/o The Church Office, Peter St. North.

1N. NURSES WANTED

RESIDENT graduate nurse required for small Salvation Army Hospital for the aged. Salary in accordance with R.N.A.B.C. Apply to the Superintendent, Box 274, Cobble Hill, B.C.

2. EMPLOYMENT WANTED

SINCERE Christian girl, 26, (Dutch-Canadian) would like a job as housekeeper in motherless home with small children or for minister's family. Prefer good home to high wages on farm or village home in central Ontario. Box 157, THE UNITED CHURCH OBSERVER, Toronto.

2A. PULPIT VACANCIES

ALLIANCE, Alberta, two-point charge, now vacant. Comfortable manse, minimum salary plus liberal travelling allowance. Interested ministers please write to Mr. L. Fuller, Alliance, Alta.

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

BALTIMORE, Ontario (Cobourg Presbytery), two-point charge, vacant June 30th, 1960. Furnished, oil-heated manse. Please write Arthur Bickle, R. R. 2, Port Hope, Ontario.

BARONS-NOBLEFORD (Alta.) two-point charge, vacant June 30th. Paved road; manse, seven rooms, furnished, gas heated. Robert Thompson, Pastoral Relations Committee, Nobleford, Alta.

BATAWA, Ontario—With the final retirement of our pastor after almost five years of service, the pulpit of Batawa United Church will be vacant July 1st, 1960. Retired or retiring ministers, interested in giving spiritual leadership to a small and challenging cosmopolitan congregation, are invited to write the Clerk of Session, Felix Skoutajan, Box 53, Batawa, Ontario. Batawa is an industrial community on the banks of the Trent River about six miles north of Trenton, Ontario, on Highway 33.

BEAUREPAIRE, Quebec, vacant July first. Growing church in suburban Montreal Lakeshore, 300 members, with developing Youth programme. Modern church and Christian Education buildings, with adjoining furnished manse. Please write Tom Burnard, Secretary Pastoral Relations Committee, 84 Eastbourne Avenue, Beaconsfield, Que.

BELLEVILLE, Ont., Tabernacle United Church pulpit will be vacant June 30th, 1960, due to the retirement of the present minister. Heated manse provided. Interested ministers please contact Mr. J. Howard Lord, 15 Southview Ave., Belleville, Secretary Pastoral Relations Committee.

BELLEVILLE Suburban Charge — three-point charge; two points in city, third just outside; new manse. Interested ministers contact J. R. Sproule, 10 Valleyview Crescent, Belleville, Ontario, Secretary, Pastoral Relations Committee.

BERMUDA — Central Circuit seeks minister for months May, June, July 1960. Salary and expenses, plus fully furnished manse. For particulars write Joseph J. Outerbridge, Sr., Flatts, Bermuda.

BLUEVALE-WHITECHURCH (Ont.) two-point charge, Huron Presbytery, vacant July 1, 1960. Modern, well-furnished manse, situated on highway, close to schools. Salary $4,100.00 including travel allowances. Please write Mr. H. Garniss, R. R. 4, Wingham, Ontario.

BRANTFORD (Ont.) Wesley United Church pulpit vacant July 1st. Well-furnished parsonage, oil-heated. Have had assistant pastor. Interested ministers write Mr. J. H. Turvey, 21 Hardy Road, Brantford, Ontario.

BROCKVILLE—Wall Street United Church solicits inquiries regarding the pulpit vacancy created by the untimely passing of the Reverend Doctor Dean K. Burns. Interested ministers kindly communicate with F. J. Latham, Recording Steward, Wall Street United Church, Brockville, Ontario.

BURNABY, Ontario — Morgan's Point United Church, vacant June 30th, 1960. Inquiries invited by Pastoral Relations Committee. Expansion contemplated, growing congregation. Write R. F. Barrick, Wainfleet, R. R. 2, Ontario.

CARMANGAY-CHAMPION (Alta.). Newly organized charge with two points eight miles apart on hardtop. Salary $3,600.00 plus $800 travel, available July 1st. Contact Mr. Maxwell, Champion, Alberta.

CHURCH in Quebec's Eastern Townships, 50 families, one Sunday service, seeking Retired Supply. Fine manse, well furnished. Replies to Box 155, THE UNITED CHURCH OBSERVER.

COLDWATER, Ontario, 4-point charge (three services each Sunday) vacant July 1st, 1960. Comfortable furnishings, oil-heated manse. Salary $3,500.00 with $750.00 car allowance. Interested ministers please contact Mrs. H. K. Mundy, Secretary, Pastoral Relations Committee, Waubaushene, Ontario.

DALSTON (Ont.) Pastoral Charge vacant as of July 1960. Close to Public School, general store; High School bus route; oil-heated parsonage, compact 3-point charge, eight miles from City of Barrie. Reply to L. F. Handy, R. R. 1, Barrie, Ont.

DELTA (Ont.) Pastoral Charge (Rideau Lakes District) vacant June 30, 1960. Minister retiring after 13 years. Oil-heated manse with modern conveniences. Committee Secretary—Mrs. Harold Russell, Box 32, Delta, Ont.

2A. PULPIT VACANCIES—Continued

EGANVILLE — Melville United Church pulpit vacant June 30th. Fully modern, oil-heated furnished manse. Stipend including car allowance $5,000.00. Beautiful Church Hall; 120 families in congregation; excellent Public School and the centre of the District High School area. Outstanding shopping facilities. Located in the fishing and hunting paradise of the beautiful Ottawa Valley. One of the better places to live and work. Kindly contact Mr. M. L. Davis, Eganville, Ontario.

ELMWOOD, Ontario, pastorate vacant July 1st, 1960. Three-point charge. Inquiries invited by Pastoral Relations Committee; write Duncan McCallum, R. R. 1, Elmwood, Ont.

ERAMOSA (Ont.) Charge requires minister July 1st, 1960, two-point rural charge, churches two miles apart. Manse 8 miles from Guelph, Ontario. Minimum salary plus travelling expenses. Apply J. L. McAninch, R. R. 4, Guelph, Ontario.

FRASERVILLE, Ontario — 3-point charge, Peterborough Presbytery, vacant July 1st—comfortable, oil-heated manse, 14 miles south of Peterborough, Village of Bailieboro on Highway 28—graded school in village—District High School bus at door to Peterborough school. Salary $4,000.00 including travel. Contact J. E. Lewis, Bailieboro, Ontario.

GOLDSMITH United 3-point Pastoral Charge, Kent Presbytery, vacant July 1st, 1960. Will pay above minimum salary, plus car allowance. Address inquiries to R. A. McKeen, Recording Secretary, Wheatly, Ont. R.R. 3.

INGLEWOOD, Ont., three-point Pastoral Charge, vacant June 30th, 1960. Furnished manse, fully modern, location Inglewood. Salary $4,500.00 including car allowance. Contact Mrs. Hunter Cation, R. R. 1, Brampton, Ontario.

LAWRENCE STATION, Ont., Pastoral Charge vacant June 30th, 1960. Present minister retiring. Furnished manse—convenient to schools. Salary $4,000.00 including car allowance. Interested ministers write to D. E. Carroll, Iona Station, Ont., Secretary Pastoral Relations Committee.

LUCKY LAKE Pastoral Charge, Rosetown Presbytery, Sask., vacant June 30th. Four-point charge, good roads, modern manse, furnished, school and hospital facilities, salary and travel included up to $5,100.00. Interested ministers please contact D. Ashdown, Lucky Lake, Sask.

MAGRATH, Alta., three-point charge, requires a minister to begin August 1st. Furnished manse, modern. Prefer younger man good with youth. Mileage 82 miles per Sunday. Interested ministers enquire, giving age, qualifications. Mrs. L. E. Pharis, Secretary Pastoral Relations Committee.

MONTREAL East Community Church (United Church of Canada) requires a minister. Stipend $3,600.00, car allowance $500.00. Unfurnished manse near church which can be furnished if necessary. Only Protestant church in community serving approximately 400 families. Church newly decorated and new Christian Education Centre with a Church School enrolment of 525 pupils. Please reply to—Mr. B. P. Rapley, 5 Laurendeau Ave., Montreal 5, Que.

MONTREAL—Fairmount-St. Giles United Church, vacancy June 30th, 1960. Salary open to negotiation. Address applications to Geo. W. Pugh, Chairman Pastoral Relations Committee, 653 Davaar Avenue, Outremont 8, Montreal, Que.

PERTH, Ontario—St. Paul's United Church pulpit will be vacant June 30th, 1960. Interested ministers kindly communicate with Mr. G. R. McLennan, Chairman Pastoral Relations Committee, Box 640, Perth, Ont.

PLAINFIELD, Ontario, pastoral charge, 4 points, 10 miles north of Belleville on Highway. Salary $4,100.00 including travel grant. Interested ministers write to—Grant Kerr, Plainfield, Ont.

POWELL RIVER, B.C., United Church pulpit vacancy June 30th, 1960. Spacious furnished manse; thriving industrial community of 12,000; located on the coast 75 miles north of Vancouver, B.C. Interested ministers please write to Mrs. H. Marrion, Official Board Secretary, Box 845, Powell River, B.C.

QUYON (Que.) Pastoral Charge, Ottawa Presbytery, requires a minister for July 1st. Salary including transportation $4,500.00. Interested ministers please contact Wyman MacKechnie, Wyman, Quebec.

RICHMOND - MELBOURNE United Church, Richmond, Que., vacant June 30th, 1960. Modern, oil-heated and furnished manse, excellent school; salary well above minimum. Address correspondence to B. W. Armatage, Secretary, Pastoral Relations Committee, Box 418, Richmond, Que.

PULPIT VACANCIES—Continued

OSENEATH, Ontario, Cobourg Presbytery, on Highway 45—modern conveniences, minimum ary plus travelling expenses. Vacant June 30th, 30. Contact C. W. Varcoe, Roseneath, Ontario.

ARDIS, B.C., Carman United Church pulpit vacant June 30th, 1960. A one-point charge an expanding area. New church recently com-ted. Interested ministers please reply to Secretary toral Relations Committee, Mrs. D. A. Fother-ham, 312 Spruce Drive, Sardis, B.C.

CHUMACHER, Ontario, Trinity United Church vacant June 30th, 1960. Furnished manse, gas ted. Above minimum salary, plus car allowance. od schools. Please contact Mr. E. W. Johnson, 764, Schumacher, Ont.

UDBURY (Ont.) St. Luke's United Church vacant July 1st, 1960. One-point charge, com-t, 2 miles from city centre—modern oil-heated nse on quiet street—½ mile from church. Study church—growing congregation. Would challenge erienced minister. Contact Secretary Pastoral ations Committee, Mrs. R. Armitage, 720 ncroft Drive, Sudbury, Ont.

HE Oil Springs (Ont.) Pastoral Charge invites inquiries from an imaginative minister desirous accepting a challenge on rural charge in heart of nbton County. Charge vacant June 30th, after years' tenure. Modern manse, salary in excess of imum plus travel expenses. Contact John Webb, Springs, Ont.

YRONE, Ontario — Compact three-point charge, vacant June 30th. Modern furnished parsonage, ed roads, near Oshawa. Please contact Mr. R. Craig, R. R. 5, Bowmanville, Ont.

ANCOUVER — Kitsilano United — pulpit vacant June 1960. New church edifice, pleasant resi-tial area, close to downtown. 600 members. ntact W. H. Hilton, 2009 W 18th Ave., Van-ver 9, B.C., for further details.

VATFORD, Ont., St. Andrew's United Church, two-point Charge—London Conference. Salary ve minimum. Comfortable, furnished manse. cellent schools in town. Reply to Ross Luckham, tford, Ontario.

WHEATLEY, Ontario—One-point charge vacant July 1st, 1960. One service a Sunday. Modern nished manse. Salary and car allowance well ve minimum. 330 families. Building programme new Education Centre planned; presenting a llenge to an energetic minister. Contact Mr. ice Coulter, Wheatley.

WINDSOR, Ont., St. Paul's United Church pulpit vacant June 30, 1960. Furnished manse. Inter-ed ministers please contact Wm. Reynolds, 1371 bin Road, Windsor, Ontario.

PULPIT SUPPLY WANTED

T. GEORGE'S, Bermuda, requires pulpit supply for month in July or August. Parsonage supplied. aight supply arrangement or pulpit exchange in irie Provinces is welcome. Write air mail, Rev. W. Ball, St. George's, Bermuda.

CHOIR PERSONNEL

WANTED — Organist and choir director, West-minster Memorial United Church, Kamsack. ties to commence Sept. 1, 1960. State qualifica-ns, experience and salary expected. Interested ties apply to M. Sims, Kamsack, Sask.

ASSISTANT MINISTERS WANTED

N ASSOCIATE MINISTER required by Augus-tine United Church, Winnipeg, to direct its sion to a transitional urban area. For further ormation write Augustine United Church, River enue and Pulford Street, Winnipeg 13, Man.

LINCOLN Road United Church, Windsor, Ont., requires an Assistant Minister to assume special ties in the Christian Education field, to share toral work and do occasional preaching. Con-eration will be given ministers recently retired contemplating retirement. Apply, giving helpful ormation, age, pastoral experience, etc., to kin Keyes, Recording Steward, 2282 Hall Ave., ndsor, Ontario.

UMMERLEA United Church, Montreal Presby-tery, requires young Assistant Minister as ector Christian Education, also share pastoral ties, occasional opportunity to conduct worship. ve minimum salary, car allowance, etc. Chal-ging opportunity. Write—H. B. Howe, 41—50th enue, Lachine, Que.

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WANTED by a small country church, an electric organ—one that will stand the winter when the church is not heated. Please state price and make to Mr. Urquart McCosh, Postmaster, Corbetton, Ont.

8A. STAMPS

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9. ARTICLES FOR SALE

$1.00 buys two pairs of men's fancy wool blend or nylon substandard socks worth $2.00 if first. Money back guarantee. Dexter Hosiery Mills, 294 Terminal "A", Toronto.

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., c/o Box 72, Sta. "T", Toronto 19.

UNSHRINKABLE Wool, nylon reinforced, 3 or 4 ply. Good colours. 3 ounces $1.00, postpaid. Satisfaction guaranteed. Prompt attention to all orders, large or small. Order now. Other wool clearings available. Free list. Beacock's, 1019 Pape, Toronto.

10. ARTICLES WANTED

WANTED—Copies in good condition of a little old book last published in 1912 called "Song and Study for God's Little Ones" for a junior choir with limited budget. Will pay original price plus postage. Mr. John Cheriton, Smooth Rock Falls, Ont.

WANTED — Old Canadian and Newfoundland coins. Usually higher prices paid. Send for free buying list. Return postage appreciated. The Coin Shop—561 Boyd Ave., Winnipeg 4, Man.

11. RESORTS, TOURIST ACCOMMODATION

GLENROY LODGE — The vacation spot for the whole family on Haliburton's Scenic Highway 35. Excellent meals and accommodation. Friendly hospitality and recreation. Also ideal for church group retreats. Open May to October. Telephone Maple Lake 7R14. The Burseys, R. R. 2, Minden, Ontario.

LAKEVIEW HOUSE (Jackson's Point, Ont.) on beautiful Lake Simcoe—48 miles from Toronto. You can enjoy a family vacation or week-end in June and September. Promote family life by relaxing together. Golf, bowling, swimming. Church, theatre, museum in close proximity. Grey Coach Lines buses stop at the front gate.

PIKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cottages, electricity, boats, motors. Warren Lawrence, Pike Bay, Ontario — 118 Sorauren Ave., Toronto—LE. 3-0657.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

SUMMER Cottage, Parry Sound District, very private; beautiful lake, sleeps 6; inside conveniences; good road, boat; by month. Owner 64 Huxley Ave. S., Hamilton, Ont.

SUMMER guests, abstainers, country home overlooking the lake, 15 miles south-west of Lindsay. Conveniences, home-cooked meals, comfortable beds, closed-in verandah. Mrs. Noble Swain, Little Britain, R. R. 1, Ontario. Telephone 2 6 R 4, Little Britain.

12. GUEST HOMES

COOPER'S Nursing Home, Mount Albert, Ontario —40 miles north-east of Toronto. Christian home for elderly, handicapped or convalescent. Registered nurse. Rates $135.00 monthly. Write or phone 292.

"COUNTRY ACRES," Armitage, Ontario, select Guest Home offers permanent or temporary accommodation for older people. Must be in good health. Excellent food. Phone Newmarket TW 5-4385.

15. FOR RENT

NORTH TORONTO, large unfurnished bedsitting and electrically equipped modern kitchen. Refined quiet home. Business lady. References. Garage. Box 158, THE UNITED CHURCH OBSERVER, Toronto.

OVERLOOKING Lake Huron — South Oliphant is a beautiful new cottage on a good sandy beach, 3 bedrooms, 3-piece bath, hot and cold water, oil-heated, fully furnished and finished for early and late housekeeping. Available June to July 15th, also September, October. Miss Florence Ottewell, R. R. 3, Wiarton, Ont., Canada.

16A. SUMMER PROPERTIES

FOR SALE — Summer cottage — Lake Huron on Sauble River—fully equipped—4 rooms, hydro. Rev. J. R. Burt, 199 Glenholme Ave., Toronto 10.

24. PERSONAL

AUTHORS invited submit MSS all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England. (Estd. 1898).

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NERVOUS tension may cause 75% of sickness. Particularly sleeplessness, jitteryness and irritability. Sleep, calm your nerves with "Napps," 10 for $1.00; 50 for $4.00. Lyon's Drugs, 471 Danforth, Toronto.

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RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

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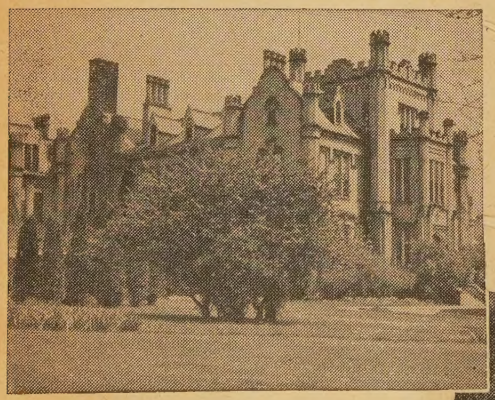

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